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OF DONERAILE

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Cum Approbatione Superiorum

Vol. LVII

"*Ut Ecclesia aedificationem accipiat.*"

I Cor. 14 : 5.

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DEVOTION TO THE DIVINE INFANT.

THE devotion to Jesus the Divine Child is very specially suited to the needs of the present age. Without doubt it will render powerful help in remedying the evils of modern society, and in delivering the world from the miserable state into which it has fallen. Pride and worldliness appear to be the two great curses of our time. The nations have not become Protestant. But a crude, rationalistic spirit, which is the outcome of heresy, has pervaded everywhere. This spirit is proud and worldly. It is proud; it is begotten of and it lives on pride. The modern world, in ignoring and despising the authority of the Church, flouts the "pillar and the ground of Truth"; and it has been rightly said that humility is truth.

This spirit is worldly also; for, knowing not of God or heavenly things, it has nothing left to fall back on but self and what is earthly. If we consider the daily life of the world of our time, we shall see how deeply rooted and how widespread are these two vices. Everywhere there is overbearing pride—pride of riches and of power, pride of culture and of learning, pride of dignity and place, pride of race and of empire. And outside the number of the faithful, who is there that seeks the things of the Kingdom of Heaven? Alas! even amongst Catholics how few there are comparatively whose chief desire is not after amusement and worldly pleasure! Now the devotion to Jesus the Divine Child furnishes a cure for these evils. It provides a remedy for human pride and an antidote for the worldliness of men's hearts. The ultimate aim of the devotion is to teach men the heavenly virtues that are manifested in the Person of Jesus as a Child.

It cannot be doubted that it is amongst the dispositions of God's merciful Providence over us, that Jesus, His Incarnate Son, should be our Teacher and the Model for our lives. Of Himself Jesus said: "I am the Way", to wit, of holiness and virtue, to happiness and heaven. And the Apostle exhorts the Corinthians, and through them all Christians, that they be followers of him, as he is of Christ. Jesus has indeed instructed us. During the years of His public ministry He delivered the wonderful truths contained in His divine message. He teaches us the virtues that should adorn our souls especially and most powerfully by His own blessed example. At every period of His sacred life He is a model for us of all holiness; but it was particularly at Bethlehem and Nazareth He taught us how to live. Indeed it is not easy to discover any other object He had in view during the long years of His childhood and youth, than that He might become the model for our lives.

Now the first thing that strikes us in the Child Jesus is His wondrous humility. Who can fathom the depth of the humility of the Incarnate Son of God! We are humble when we lay no claim to greatness and esteem ourselves to be lowly. Humility is truth. And it is absolutely true that we are all lowly in ourselves. We are all deficient in many ways; and it is pride for any man to lay claim to real greatness. Human greatness is only relative. Human learning is great only when compared with error or absolute ignorance. Strength of body or mind is great in comparison with weakness or complete impotence. It matters not what our accomplishments or good qualities may be, if we wish to acknowledge the truth, we can never claim to be really great. Our gifts may be very precious and numerous in the order of grace, but, notwithstanding all our knowledge and virtue, it is still true that we are lowly in and of ourselves. When we think of the regions of the blessed, the abode of the Powers and Principalities, the Kingdom of God, all human greatness pales into insignificance. What is all our strength of virtue compared with the power and perfection of God! What is all human science and learning in comparison with the heavenly knowledge of the blessed spirits! Our knowledge is but the reflection of a shadow. All creation is like a shadow—the shadow of God. Lacordaire says somewhere, speaking of truth, which of course embraces all knowl-

edge and learning, that it is in our minds as if in the state of apparition, or that it is in our minds as the sun is in our eyes.

But even if our good qualities could stand comparison with what is true and lasting greatness, we should still be compelled to acknowledge our littleness. For these are not our substance: they are not our own. All power is from God, and every good thing is from above. Thus it is that, notwithstanding their lofty virtues, the saints are able with perfect truth to ascribe to themselves only lowliness and nothingness. God gives us the very energy whereby we think and act. Our poor correspondence, when seen in the light of God's creative, vivifying, actualizing power, seems scarcely deserving of consideration. It weighs with Him because His regard for our littleness is exceeding, and His love for us knows no bounds. It is true therefore that we are lowly: and humility is a virtue that should adorn every man.

How wonderful then is the humility of Jesus! He was truly great: but He appeared lowly. Yea, He is the source of all greatness and goodness: yet He became like to a worm and no man. He was really clothed with our lowly humanity, it is true; at the same time He was God; but He concealed His Divinity—and concealed It under the miserable cloak of our poor human nature. He allowed Himself to be known as the Son of a poor carpenter; and yet He was verily the only-begotten of the Eternal. He submitted to the laws of our common humanity; still He was the Giver of the Law and the Lord of life. He became subject and obedient to Mary and Joseph; and nevertheless He was truly the Master of the universe, and all things obeyed Him at a beck, and the angels invisibly ministered unto Him. He stooped even as low as to be born in a cave that was used for beasts; yet His rightful and natural home was the glorious Kingdom of Heaven. To all outward appearance He possessed scarcely the bare necessaries of life; still in very truth His were the riches of the Godhead.

But this was not all. He concealed also the greatness of His Sacred Humanity. In the crib He appeared subject to all the weaknesses of infancy: and indeed in His bodily members He was weak and feeble as a little babe. His early years too seemed to be, and they were in reality, accompanied with all the corporal infirmities of childhood. But it was different as

regards His soul. In this respect He appeared to resemble other children. But it was not so. Only on the occasion of His visit to the Temple, when He astonished the doctors by the wisdom of His words, did He manifest publicly His wondrous powers. Nevertheless we can say on the authority of the Fathers of the Church that even as He lay a helpless little Infant in the manger, His soul was endowed with all virtue, and His intellect possessed of knowledge more wonderful than that of the greatest philosopher or scientist that ever lived.

The unworldliness of the Child Jesus is scarcely less striking than His humility. He was verily the Son of God; and were we to judge according to human standards, we should expect that He would be born of a rich and noble queen: yet His Mother was a poor Jewish maid, and His reputed father a simple carpenter. He was the Messiah, the King of the Jews, and the Redeemer of the human race; and it would seem but fitting to receive Him into a magnificent palace, and herald His coming with all the dignity and pomp and grandeur becoming a royal and divine personage: still when He was about to be born into this world, His poor Mother was unable to find Him a shelter or a pillow whereon to lay His head. He is the Lord of the universe and the Father of the world to come; and one would think that He should be surrounded by courtiers and waited on by servants. But it was not so; for He had no one to attend to His wants except Mary and Joseph. Neither was He, like the children of the great ones of this world, brought up in luxury, feasted with delicacies, entertained with worldly pleasures and amusements, and made the recipient of the flattery and the praise of men. Rather He was reared in poverty and want; His life was spent hidden and unknown at Bethlehem and Nazareth, and He disdained not to assist daily at the lowly occupations of His parents.

In the present-day world, both with young and old, the main pursuit in life seems to be pleasure and worldly amusement. If the life of the Child Jesus were seriously and prayerfully meditated on, what a blessed reformation would be effected! For a certainty they would learn that the joys of this time are passing and deceptive, and that our hearts and minds should be ever turned toward what is heavenly and eternal. And if the proud ones of this world would religiously ponder

over the exceeding condescension and humility of Jesus, what a blessed lesson they would learn! Oh, ye learned! Why do you boast and wish to appear great and be called wise?—seeing that this little Child was possessed of greater and far more wonderful science than yours: and yet He was silent, and remained hidden and unknown at Nazareth. Oh, ye proud statesmen and rulers of the present day! why do you arrogate to yourselves all power, and flout an authority that is greater and higher than your own?—seeing that the Son of God Himself, the Lord of the world and the King of kings, deigned to be subject to the powers of earth, and rendered obedience to Mary and Joseph. In our days an unhealthy ambition and the desire of honors and notoriety seem to be in very great part the motive power in the matter of education. What a salutary effect would be produced in the children and youth of our schools and colleges, if they were taught to imitate the humility of Jesus!

Teachers, especially those of Religious Congregations, can very easily promote the grand work of propagating this beautiful devotion. It will be introduced and spread in seminaries and the preparatory houses and novitiates of Religious with excellent fruit. But perhaps the most effective way to further the devotion is to have established in the churches a Confraternity or Sodality of Jesus, the Divine Child, for children. General Communion, at least monthly, should be one of the rules of the Sodality; and a special feature of the meetings of the little ones ought to be an instruction on the virtues of the Divine Child.

This devotion is particularly suited to the present age; but it is a devotion that is at all times very pleasing to God and profitable to those who practise it. If we consider the devotion as it renders homage and adoration to the Divine Child, we shall see that it is eminently appropriate. Jesus is worthy of adoration and endless praise. As a child His blessed soul was adorned with all virtue and His mind far more enlightened than that of the most learned of this world. He is the most beautiful amongst the sons of men. And even in the flesh He is adored by the angels. But He is more than man. Jesus is the Word Incarnate, the Second Person of the Blessed Trinity, and equal in power and glory and grandeur with the

Eternal Father Himself. Thus He is entitled to our worship and most profound adoration.

Under the aspect of supplication, the devotion may appear to some critical minds to be unreal. It may be said that Jesus is no longer a child. It is true indeed that as He sits now on the right hand of His Father in Heaven, He is endowed with all the perfection of mature manhood. But there never was any change in the Divine Person of Jesus. There was the same immutable Personality in the Man as in the Child. Jesus is the same yesterday and to-day and for ever. It is clear of course that the Child grew, as to His bodily members, into the perfect Man. But even in the matter of His Humanity, we have the authority of the Fathers for saying that there was no development in the infused knowledge and the virtue of the soul of Jesus. It is unnecessary, however, to enter more fully into these questions here. The objection against the devotion has no weight. The prayers of the devout clients of the Divine Child are directed to the Person of Jesus, or to the Eternal Father; and their confidence is founded on the merits of the Sacred Infancy. The countless miracles worked through the devotion are sufficient proof that it rests on a solid basis.

The relation of some of the wonderful favors obtained from the Divine Child will prove most effective in spreading the devotion amongst the faithful.

History.

The first worshippers of the Divine Child are familiar figures to everyone. Before He had founded His Church, they paid Jesus their homage during the years He dwelt amongst us still clothed with our mortal flesh. His Blessed Virgin Mother and His Foster Father were His first adorers. Mary and Joseph recognized the wonderful things God had done through them. And whilst Jesus was yet unborn and after His birth at Bethlehem, in Egypt, and at Nazareth, they ever lovingly praised and worshipped in their hearts the Divine Person who had verily become the Child of Mary's womb and who deigned to be the Foster Son of Joseph. St. Luke tells us that on the night of the wondrous birth, an angel appeared to some shepherds, who were keeping the night watches over their flocks, announcing to them the joyful tidings of the coming

of the Saviour. The shepherds hastened over to Bethlehem, and entering the cave rendered their homage to the new-born King. We learn from another Evangelist that the Magi also worshipped the Divine Child. Following a wonderful star which appeared to them in the East, they journeyed the whole way to Bethlehem, and having found out the Child Jesus they fell down and adored Him, offering their gifts of gold, frankincense, and myrrh. Holy Simeon also and Anna the prophetess saw in Mary's Child the Saviour of the world, and they publicly glorified God in Him. Doubtless many of the intimate friends of Mary and Joseph when they beheld Jesus, praised God and worshipped the Divine Child in their hearts. Perhaps also it is not unreasonable to believe that some of those who heard Him disputing with the doctors in the Temple, recognized in Him the Messiah, and that they paid Him silent but profound homage.

In the earlier ages of the Church we have evidence of the devotion of individual saints to the Divine Child. Saint Jerome had very great devotion to the mysteries of the birth and childhood of Jesus. He even went to dwell in Bethlehem; and he took up his abode close by the cave wherein the Divine Babe was born. We are told that St. Bernard had great devotion to the Holy Infancy also. Jesus seems to wish very particularly to be honored as a child. There are many instances in the lives of the saints in which He deigned to appear to chosen souls as a little one. Everyone is familiar with the figure of St. Antony. Murillo has left us a charming picture of the vision of Châteauneuf, in which we see the Infant Jesus, surrounded with a halo of dazzling light, appearing to the Saint of Padua. We are also given an account of a delightful apparition of the Divine Child to St. Teresa. The Venerable Francis of the Child Jesus, a Carmelite lay brother who lived in the sixteenth century, had wonderful devotion to the Holy Infant. This saintly religious was accustomed to provide a feast for the poor every Christmas Day. It is related that one year provisions were scarce when the time of the usual feast was at hand; and he had nothing for his poor. But the holy Brother did not lose hope. He prayed to the Child Jesus. And lo! an unknown person appeared at the door of the monastery and gave him plenty of money to provide the customary feast.

Before the seventeenth century the worship of the Divine Child does not seem to have spread to any extent as a popular devotion amongst the faithful. It may be that God wished to reserve it for these later centuries, when there seems to be greater need than perhaps ever before that men should learn to become as little children. The instrument which God used to propagate this beautiful devotion was the Venerable Margaret of the Blessed Sacrament, a Carmelite of Beaune, who died in 1648 at the age of twenty-eight years, seventeen of which she spent in Carmel. We are told in the life [1] of this remarkable nun that one day the Child Jesus appeared to her and said: " . . . I have chosen thee to honor my Infancy . . . I will show thee the manner in which I wish thou should'st honor it, and cause it to be honored on earth ". On the day of her profession she had a beautiful vision in which she beheld, in the midst of rays of light, the Second Person of the Blessed Trinity, under the form of a new-born infant, who said to her: " I have witnessed with joy the act of thy religious engagement; and I choose thee for the special spouse of my infancy ". This holy nun, we are told, obtained wonderful favors from God through her devotion to the Holy Infancy. In 1636 France was scourged as now with the awful horrors of war. The enemy had entered the province of Burgundy, and the town of Beaune was threatened with siege. Amidst general panic Sister Margaret remained calm and confident. " The Divine Child Jesus," she said, " will restore order as you will soon know; for He watches over the town and will prepare infallible aid." In truth things turned out as the holy nun had predicted. The queen, Anne of Austria, wife of Louis XIII, recommended herself to the prayers of Sister Margaret. She had been married twenty-three years, but was childless. She asked the saintly religious to obtain from God an heir to the crown of France. Sister Margaret promised to pray, and she told the queen with simplicity that the Child Jesus would soon give an heir to the throne. And indeed so it came to pass. The holy nun became supernaturally aware of the event and made it known to the community. Thus the people of Beaune were already rejoicing over the royal birth when the announcement reached them from Paris.

[1] From the French of Mgr. Fliche. (M. & S. Eaton, Dublin, 1892.)

Sister Margaret devoted her whole life to the propagation of the devotion to the Divine Infant. One day at prayer our Lord made her understand that she should establish an association in honor of the Holy Infancy. The holy Sister submitted the project to her superioress, and with the consent of the latter she founded the "Association or Confraternity of the Child Jesus". It consisted of nine of the religious, in honor of the nine months Jesus spent in the chaste womb of His Virgin Mother. This Association thus formed by this humble nun in the calm and quiet of Carmel soon became widely known and increased rapidly in numbers. Later on, the Confraternity of the Holy Infancy was canonically established by the Bishop of Autun.

Another effect of the zeal of Sister Margaret for the devotion to the Child Jesus was the erection of a sanctuary in His honor. The idea came to her mind one morning after prayer. She trembled with joy at the thought, and wished to realize it at once. She had no material means, however, to carry out her design; and, Carmelite nun as she was, she had little opportunity of communication with seculars. But God knows how to provide the means to accomplish the holy enterprises which He inspires. The holy nun was brought into touch with several persons who, without being asked, offered to contribute to the realization of her pious project. Thus Sister Margaret succeeded in building the chapel which was publicly and solemnly blessed and dedicated to the Divine Child. This holy sanctuary became famous not only throughout Burgundy but in all parts of France. Associated with Sister Margaret in the work of spreading the devotion to the Divine Child was Father Olier, the founder of the seminary of St. Sulpice. This holy priest had the office of the Holy Infant recited in the seminary by twelve of the most fervent and zealous ecclesiastics. Thus the devotion was also established in the parish of St. Sulpice, where the office of the Divine Child was recited on the twenty-fifth of each month. In order to render the function more solemn, one of the priests, who became afterward Archbishop of Cambrai, the illustrious Fénelon, composed litanies of the Infant Jesus, which were sung after the vespers of the Divine Child.

THE CHILD JESUS OF PRAGUE.[2]

The miraculous statue of the Child Jesus of Prague seems to have been the means which God used to make the devotion of the Holy Infancy known and practised in all parts of the world. This statue was given to the Barefooted Carmelites of Prague in 1628, by a pious princess, named Polyxena de Lobkowitz. The precious gift was bestowed in the following circumstances. The Prague foundation of the Carmelites was made by Ferdinand II. This convent, with some others, was established by the Emperor in recognition of the services rendered by Father Dominic of Jesus Mary in the war which ended victoriously for the Austrians on the 8 November, 1620. When this monastery had been established, seeing that it would not be possible for the religious to live without some revenue, the emperor wished to make provision for them in this direction. But the fervent community, trusting in God's providence, respectfully refused the generous offer. Thus it came to pass that they found themselves in extreme want, oftentimes not having enough bread to eat. At this time there was at Prague the pious princess already referred to. She became aware of the great distress of the Carmelite Fathers; and she knew also doubtless the reason they refused the generous offer of the emperor. Accordingly she devised another means of coming to their aid. There was in her possession a statue of the Divine Child to which she attached the greatest value. Bringing this to the convent, she said to the Prior: "Father, I give you my most precious treasure. Honor this Child Jesus, and you will want for nothing." The Divine Child was greatly honored in the convent. And the words of the pious donor were quickly and wonderfully fulfilled. Very soon all the material needs of the religious were supplied, and God showered down upon them spiritual favors abundantly as well. Here then begins the history of the miracles worked by the Infant Jesus of Prague.

The bloody conflict which ended victoriously for the Austrians in November, 1620, proved unfortunately to be but the beginning of the Thirty Years' War. Hostilities soon again broke out in Bohemia. The city of Prague capitu-

[2] Cf. *Histoire de la statue miraculeuse du Saint Enfant Jésus de Prague.* (Paul Godenne, Namur, 1894).

lated. The Church of Our Lady of Victory, which was given by the emperor to the Carmelites with the foundation, was pillaged; and the statue of the Divine Infant was broken and desecrated. During these sad and terrible years the sacred image remained hidden and unknown. Again, however, in 1637 we find the Carmelites back in their convent at Prague. This same year there was sent to join the Prague community Father Cyril, who formerly as a novice at Prague was most devoted to the Divine Infant and whose name is inseparably connected with the devotion to the Child Jesus. But alas! he found Prague in consternation: enemy troops were about to besiege the city. The statue of the Child Jesus was nowhere in evidence in the convent. This holy religious set himself to find the precious treasure. At last he discovered it, amidst rubbish, behind the altar of an interior oratory in the monastery. He wept on beholding the disrespect and irreverence to which the holy image had been subjected, and hastened to have it restored to the veneration of the religious. Full of confidence, the entire community fell on their knees and implored the Infant Jesus to be their refuge, their strength, their succor, in the terrible tribulations which had come upon them. The statue was scarcely restored to its place of honor in the choir when the enemy suddenly raised the siege; and all the wants of the convent were wonderfully provided for. Naturally these marvellous happenings greatly increased the devotion of the religious toward the Divine Child. These wonders were followed by others. And soon the fame of the statue spread. The devotion became the source of numerous favors and blessings to the faithful.

A strange thing happened during the feast of Christmas 1639. The miraculous statue was exposed for the veneration of the people in the Church of the Carmelites. A lady was taken by the striking beauty of the statue, and she conceived a desire to possess it. She contrived therefore with the aid of others to steal it. But the crime did not go unpunished. God visibly chastised the perpetrators in a terrible way. The sacred image was restored to the Carmelites after some time.

More than once the Carmelite Fathers had promised to erect a special sanctuary for the Divine Infant. On one of these occasions they were praying to avert a dreadful calamity

from the empire. In the year 1640, the Swedish army tried to carry out the audacious design of seizing the emperor and the members of the imperial court. Numerous battalions were advancing by forced marches to effect the plan. The Governor of Bohemia, terrified at the imminent danger, hastened to the Carmelite convent to request that prayers be offered to the Divine Child to save them from the threatened calamity. Day and night the religious prayed before the miraculous statue, promising, if their petitions were heard, that they would erect a new chapel and have a great number of Masses said in honor of the Child Jesus. Quite unexpectedly and suddenly the temperature changed, and with the weather thus interfering with their operations, the enemy was unable to carry out their design. They were forced to beat a retreat in order to escape from the imperial troops who arrived from all parts. In fulfilment of their promises and in gratitude for the great favors obtained, a private chapel was built for the Divine Infant. The earnest desires of the people were that the statue should be publicly exposed; still it remained within the cloister, except on special occasions when it was brought into the church of the monastery for the veneration of the faithful. The new chapel was blessed by the prior of the convent on the feast of the Holy Name, 1644. For the greater glory of the Divine Child it was blessed solemnly by the Cardinal Archbishop of Prague on 3 May, 1648.

As is usual with the works of God, the devotion met with opposition. Notwithstanding the numerous and indisputable miracles through a long series of years, there were some who said the devotion was not sound. To put an end to the regrettable discussions which had arisen amongst the religious, the General of the Order in 1651 made a visit to Prague, to inquire into the origin and nature of the devotion. The result was a complete vindication of the beautiful devotion. The General imposed silence on its opponents, and recommended it earnestly to all.

The statue was solemnly crowned on 4 April, 1655, in the Church of Our Lady of Victory, by the auxiliary bishop of Prague. During all these years miracles multiplied, and the devotion continued to increase. In order to satisfy the great desires of the faithful that the statue should be given to public

veneration, a chapel was erected, through the generosity of the Counts of Talemberg, in the church of the Carmelites. It was consecrated on 16 July, 1655, by the archbishop. The devotion continued still to spread, and wonderful miracles were recorded from day to day. Early in the eighteenth century we find statues and images of the Divine Child of Prague being sent even to India and China. The Holy Child had occupied the Talemberg chapel eighty-four years when it was decided to provide a more spacious one, as the old chapel was proving too small for the number of the clients of the Infant Jesus.

The devotion received a set-back in the reign of Joseph II. The sanctuary of the Divine Child suffered also from the wicked enterprises of this enemy of the veneration of sacred images. Fortunately, however, the Church of Our Lady of Victory escaped the fate of many of the churches which were given over to profane usages. It was made a parish church. But the Carmelites were no longer allowed to watch over it. From this time to the present it has been faithfully served by the religious of the Order of Malta. The set-back to the devotion was only temporary. Joseph II passed away, and with him his wicked regulations. The miracles did not cease. They have continued through the nineteenth century and down to our own time. The devotion goes on flourishing and it has spread throughout the whole world.

The Confraternity of the Divine Infant.

We have already seen that the Venerable Carmelite, Sister Margaret of the Blessed Sacrament, established the Association of the Divine Child in the convent at Beaune. Soon it was canonically erected as a Confaternity by the Bishop of Autun. The Confraternity was approved and enriched with indulgences by Pope Alexander VII, on 24 January, 1661. After the French Revolution it was reëstablished by the Bishop of Dijon, 26 December, 1821. Pius IX granted new indulgences on 27 July, 1855; and finally the Association was raised to the dignity of an arch-confraternity in December of this same year by the same Pontiff. An important development took place a few years ago. In 1913 Pius X gave power to the General of the Discalced Carmelites to erect the Confra-

ternity under the title of the Divine Infant of Prague. The decree of the late Pope seems to contain the first official use or recognition of the word "Prague" in connexion with the Confraternity.[3]

The statutes of the Confraternity were approved by the Sacred Congregation of the Council in 1913. The official manual prescribes that the names of members of the Confraternity be inscribed in the register at enrolment; that the medal of the Divine Infant, blessed and imposed by the priest in the act of enrolment, be worn round the neck or carried about the person in some other becoming way; and that the "Glory be to the Father," etc., with the aspiration, "Divine Infant Jesus, bless us!" be recited thrice daily. Members are exhorted to be diligent in attending the devotions in honor of the Divine Child held on the twenty-fifth of each month, and especially on the solemn Feast of the Confraternity, the first Sunday after the Circumcision, or other day fixed for the celebration. Likewise they are exhorted to receive frequently the Blessed Eucharist, especially on the feasts of our Lord and the twenty-fifth of each month. The members can gain a large number of plenary indulgences. Parish priests and rectors of churches may obtain permission to establish the Confraternity by writing to the General of the Discalced Carmelites, (Corso d'Italia, 38, Rome), enclosing a letter from the Ordinary expressing his consent. In the petition the name of the diocese, place, patron of the church, and the priest who with the consent of the Ordinary is to be deputed director of the Confraternity, should be clearly stated.

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POPE BENEDICT XV AND THE FRANCISCANS.

THE reigning Pontiff recently recalled the fact that he joined the Third Order of St. Francis in the Convent of Aracoeli in Rome on 11 October, 1882, and how, in 1901, then known as Monsignor Giacomo Della Chiesa, he was elected a member of the Sacerdotal Association of the Third

[3] There is a miraculous statue in the convent at Beaune. It is quite different in appearance from the Prague statue.

Order, established in the Eternal City by the late illustrious Capuchin, Cardinal Vives y Tuto. He is one of the many occupants of the papal chair who have held the Third Order in high esteem, and regarded it as a privilege to belong to the least of the Orders which perpetuate the spirit, teaching, and influence of the Saint of Assisi. Pope Honorius III verbally approved of its Rule in 1221; Gregory IX, in a brief dated 2 June, 1230, defended the tertiaries and renewed the exemptions and privileges accorded by his predecessor; Nicholas IV solemnly confirmed the Rule by a pontifical bull in 1289; Benedict XIV, many years later, ratified the favors accorded to the Third Order by the Holy See; and Leo XIII, in our own time, recast the Rule and broadened its scope without detracting anything from the nature of the Order, which remains unchanged and intact, in the New Constitution which he gave it, after warmly commending it in the Encyclical *Auspicato* of 17 September, 1882.

The present Pope has, however, ties with the Franciscan Order which date much farther back. Among his ancestors five of the Della Chiesa belonged to the Capuchin branch of the Order. The Rev. Dr. Frédegand Callaey, archivist general of that Order, in an interesting pamphlet in Italian,[1] has traced the relations of the family of His Holiness Benedict XV with the Capuchins. The first to put on the brown habit was Father Angelo Della Chiesa, son of Bernardino Della Chiesa and Caterina Pavese di Antonio, both noble citizens of Savona. Born in 1498 and dying in 1556, he lived at a time when truly religious men were much needed to introduce a renovating spirit of holiness into the decadent society of the epoch both in Church and State; for it was the age when the Borgias scandalized the world by their depravity. Father Bernardino of Colpetrazzo, one of the earliest chroniclers of the Order, speaks of him as having been in his youth much devoted to literary studies and a good humanist, and at the same time to have led the life of a religious even when in the world. He was hardly seventeen when he joined the Observantines in Milan,

[1] *La Famiglia di S. S. Benedetto XV e l'Ordine dei Frati Minori Cappuccini* dal P. Fredegando Callaey da Anversa, Dottore in scienze morali e storiche dell'Universita di Lovano, Archivista Generale del medesimo Ordine. Roma, 1916.

and was ordained between 1520 and 1525. Being of delicate health he could not devote himself with as much ardor as, in his first fervor, he would have wished. His father died in 1535; and it is indicative of the strict view his parents took of the religious life, that his mother in her will left him only a very small bequest, because, as she said, "being dead to the world my son Angelo has neither to ask nor to receive". It was about that time he heard of the nascent Capuchin reform or movement toward a return to the primitive observances, from which the various branches into which the Franciscan Order was split up had more or less strayed. The eloquent Father Giovanni de Fano, who when minister provincial of the Observantines in the March of Ancona strongly opposed the movement, had altered his views, and in 1535 joined the Capuchins, whom he introduced into Lombardy. He founded convents successively at Bergamo, Brescia, Milan, Brigorio, Erba, and at San Martino outside Monza. The reform spread, and in less than five years was received in the Republic of Genoa. Establishing themselves in 1530 in the city which proudly calls itself "superb", the Capuchins were welcomed in Savona in 1539. Like many other Observantines, Father Angelo was impressed by the rapid and prodigious diffusion of the Order, instituted by Padre Matteo de Bassio of Urbino in 1525 and approved by Clement VIII in 1528, and which, despite much opposition from relaxed religious, was attracting to itself all those earnestly desirous of carrying out the Franciscan Rule in its integrity. When Father Angelo, who was one of these, saw that the superiors of the Observantines refused to remodel the conventual life in the spirit of the reform, he followed the example of many of his brethren and went over to the Capuchins. It was in 1541, the year they held their chapter in Naples. His time was divided between filling the office of lector at Bergamo and preaching.

The Capuchins in the beginning had not only to bear the Cross of contradiction, but the still heavier cross of sad defections. Thus they were left then for a time under a cloud of suspicion and calumny. The too celebrated Bernardino Ochino of Siena, their vicar general, a famous orator, apostatized and joined the Calvinists in Geneva, and Girolamo Muzio left them because he could not obtain the purple. The sins

of the few who fell away were visited upon the many who remained steadfast; the poor friars were branded as hypocrites, and they had to bow their heads until the storm passed and the cloud which overshadowed them was lifted. The outlook for the Order was for a time very gloomy; so much so that Paul III thought of suppressing it. But Cardinal Sanseverino defended the innocent brethren, and succeeded in having an inquiry into their conduct made. It resulted in favor of the Capuchins. To make more certain of their orthodoxy, Cardinal Carpi suspended for some months the preaching friars from fulfilling that function; but faculties were restored to all who passed successfully a second examination and bound themselves in writing to preach only on doctrines contained in a profession of faith, to the exclusion of every suspected or temerarious opinion.[2]

It was under these painful circumstances that Father Angelo Della Chiesa effectively contributed to regain for his Order the credit it had temporarily lost with the clergy and people. In 1543 he was received in audience at Piacenza by Paul III, who personally licensed him to preach, although the silence imposed on the Order was not yet withdrawn. He at once preached in Milan and its environs, showing the people, as Mattia da Salo, one of the historians of the Order, phrases it, "that it was not the doves' fault if one vulture was found among them". His grave bearing and prudence confirmed the truth of his words. As deputy to the General Chapter held in Rome in 1543, he took a prominent part in that assembly. Father Francis of Iesi, elected Minister General on 12 May, 1543, sent him to Venice to neutralize the bad effect produced by Ochino's preaching during the previous year. Father Bernard of Asti, elected General on 4 June, 1546, summoned him to Rome, where he preached with great success the Lenten sermons in the church of San Lorenzo in Damaso, many Cardinals going to hear him. "He helped much to dispel the bad odor left by Ochino," observes Mattia. He then returned to Venice, where for a few years he was guardian, and where he gained the confidence and gratitude of the people. One day he obtained from the Signoria the liberation of a Turk

[2] Narratione dell'Origine della Congregatione de Frati Capucini da Frate Mario Vecchio da Mercato Saraceno del medemo ordine.

condemned to the galleys and made a convert of him. On another occasion a valuable gold necklet, belonging to a noble Venetian lady, was recovered in a very remarkable way, thanks to the continuous prayers of Father Angelo, and his brethren. It had fallen into the water when she was in a gondola, and, fearing that her husband might hear of it, earnestly besought the friars' prayers. She was a benefactress of the convent, and one day sent them a big fish. The brother-cook, on opening it, found in its stomach the necklet, which was restored to the lady. The moral the pious chronicler who tells the story drew from the incident is, that it shows the efficacy of almsgiving and prayer when these virtuous actions are joined together.

The fame he acquired by his eloquence and virtues reached many other cities, and they eagerly sought to have the benefit of his presence, preaching, and devout example. He visited Naples, Fermo, Macerata, Ascoli and Genoa, where his exhortations reaped great fruit. Tall, fair-complexioned and of stately appearance, but always with a joyful countenance, suavity of manners and pleasing conversation, he was so gracious that no one, however melancholy or afflicted, left him without being consoled. It was chiefly in Bologna, however, that his preaching and example produced the best effects. He founded there the first convent of his Order and, despite certain prejudices, gained for himself and his brethren the love and veneration of the Bolognese. After preaching during the Advent of 1553 in the Cathedral of St. Peter, he was invited the following year to be the Lenten preacher in the celebrated pulpit of San Petronio. He gave such satisfaction to his numerous auditors that the Senate determined to permit the Capuchins to establish themselves near Bologna and found a convent there. The municipal Council bought the summit of the beautiful Belvidere hill outside the Porta San Mamolo from its owners the Manzoli family and, with the consent of the bishop, Alessandro Campeggi, offered it to Father Angelo. Assisted by three of his brethren and amid the rejoicings of a devout gathering he erected a cross there on 14 September, 1554, the feast of the Exaltation of the Holy Cross, when the name of the hill was changed to Monte Calvario. Soon after, a retreat for penitence and prayer was erected there. His

exemplary life silenced all calumniators. When the report spread of his having cured a poor person mortally wounded and by the sign of the Cross restored to health a boy stricken with a nervous malady, the Bolognese had recourse with great assiduity to the friars on Monte Calvario, thronging thither in such crowds as greatly to disturb the community when reciting the Office in choir or making mental prayer. To allay the disturbance they had to put up a notice at the convent promising the citizens that the prayers of the Capuchins would never fail them.

The founder of this Bologna convent was not the first of the Della Chiesa whose words and works benefited that city, nor the last. A century before that the inspiring language and saintly life of Antonio Della Chiesa, a Dominican, had given great edification to the citizens. Not many years ago, Cardinal Giacomo Della Chiesa, now Pope Benedict XV, still occupied the see of San Petronio, and supported by words and acts the apostolate begun in his archiepiscopal city by his ancestor, the Capuchin Father Angelo Della Chiesa.

At the epoch of the foundation of the Bologna convent, Father Angelo was without doubt one of the most eminent members of his Order. Bernardino of Colpetrazzo writes of him that he had from God the great gift of governing the friars. He was several times vicar in various provinces and definitor in the General Chapter, and also filled other functions, such as Commissary General. He would have wished to die in the city where the people showed him such veneration, in a poor cell of the convent he founded; but obedience called him elsewhere. In the beginning of 1555, Father Eusebius of Ancona sent him to preach the Lent in the Marches, where he remained a whole year, announcing the word of God with fruitful results in Fermo, Ascoli, Macerata, and other cities. His health broke down under the strain, and he sought rest and recuperation in the convent at Iesi in the spring of 1556; but all the care bestowed upon him by the brethren failed to revive him. Feeling his end drawing near, he wrote a moving letter to the General, thanking him for having sent him to the Marches, where, by the grace of God, he had been able to do so much good. "I have finished my course," he said. "I am leaving you and I commend myself to you; we

shall soon see each other in Paradise." A few days afterward, the 25 April, 1556, he passed to a better life, surrounded by his weeping brethren, profoundly edified by him in his last moments.

While his first biographers represent him as an exemplary religious, in whose external action there was nothing marvellous, subsequent writers make him a miracle-working saint. Bernardino of Colpetrazzo, who was for more than fifteen years his confrère, and who had certainly an opportunity of being well informed, says he was not a man of great austerity, being physically very weak, and no other miracles were discernible than the true and perfect observance of the Rule; but that such was his beautiful life that by the public voice and rumor he was reputed a holy man. Father Mattia da Salo, his second biographer, lays much stress upon the efficacy of his prayers and those of his brethren, pointing out how they obtained from the Lord two great favors, already noted. Boverio adopts a version in which he is described as a real saint, whose virtue God attested by extraordinary miracles. One day he met an unfortunate man so badly wounded by his enemies that his skull was split in two. Touched with compassion, with his left hand he compressed both parts together and with his right made over him the sign of the Cross, when the disjointed portions at once united and nothing remained of the wound but a cicatrice. On the same day he similarly cured a boy whose nerves were so affected that he could not move. Seeing the Capuchin passing, he asked him to cure him also with the sign of the Cross. Hardly had Father Angelo done so, when he stood up perfectly sound. These incidents took place in Bologna when the Capuchins still dwelt near the church of the Madonna delle Lame.[3] A large number of other writers repeat them, while others pass them over in silence. The first account of these cures was given in a manuscript of the Capuchin Provincial of Bologna, referred to by Boverio, but it has unfortunately been lost. "With miracles or without miracles," concludes Father Frédegand Callaey,[4] "he appears to us in any case as an eloquent and indefatigable champion of the Franciscan ideal

[3] Z. Boverius, *Annales Minorum Capuccinorum*.

[4] Op. cit., p. 32.

in the nascent and much-tried Capuchin Congregation. This is enough to propose him as an example and to preserve his memory in benediction."

Father Angelo's mother, née Caterina Pavese, had three sisters, one of whom married a gentleman who bore the name of one of the most conspicuous Savonese families—Multedo. From their union was born in 1518 a son who, like his cousin Angelo, entered the Capuchin Order. He was called Lodovico. Bernardino of Colpetrazzo, who knew him and in 1575 wrote a biographical sketch of him, relates that young Multedo was well indoctrinated by his parents and that when he grew up to manhood they were solicitous of placing him advantageously in the world; but he manifested an insurmountable distaste for the secular life and an earnest desire to enter religion. This preference was unpleasing to them, for they desired for him a career that would reflect honor and distinction on the family. Their efforts to retain him in the world were fruitless; he preferred to listen to the voice of God which called him to choose the better part. About the age of eighteen he was admitted into the Congregation of the Theatine Regular Clerics founded in Rome in 1524 by Saint Gaetano Thiene; but, after three years spent among them, having one day heard a sermon on penance preached by a Capuchin, he decided to join that preacher's Order. He obtained permission from his religious superiors to do so and set out for Rome accompanied by a young native of Bergamo, who had felt the same attraction and was afterward known in the Capuchin Order as Father Antony of Bergamo. He received the habit in 1539, and was shortly after ordained. Held in much esteem, he was elected to take part in the fifth General Chapter held in Rome on 12 May, 1543. He there met his cousin Father Angelo. Boverio says both were among the twenty-four most conspicuous in that assembly: "men of great virtue and wisdom who have by their prudence and courage sustained and upheld the Reform, involved in so many troubles and almost cast down to the depths."[5] The annalist calls Father Lodovico a man of continuous prayer and most praiseworthy for his self-contempt.

There appears to have been a great difference in character

[5] By the apostacy of Ochino.

between the two cousins. While Father Angelo was above all things a man of action, a famous preacher, going from city to city to defend the reputation of his Order and establishing his brethren therein, filling important offices, Father Lodovico, on the other hand, was a most ardent lover of contemplation and of a retired life, avoiding everything that might deprive him of his peace of mind. His conversation was in heaven: he mingled with men through motives of charity only; seeking to be forgotten, to be held in little consideration, and asking to be employed only in the lowliest offices. Although he was a lettered man and a very capable pulpit orator, he preferred to preach the word of God in the humblest and most remote towns. When not engaged in the ministry, he remained in his cell or in the church, devoting himself to meditation. He was a second Brother Juniper in his simplicity, which was proverbial in the Roman province where he spent his whole religious life. The expression, "You are simpler than Fra Lodovico of Savona," was often used.

He was a most zealous observer of the Rule. His debility did not permit him to go barefoot; but, to make up for this, he fasted continually, rarely eating more than once in the day. In winter and summer he wore a coarse, rough habit like a hair shirt; only when the cold was very severe he put on a mantle of the coarsest cloth that could be found. He was one of the favorite popular preachers in the Roman Campagna, and was much in request for the pulpit. His peace of heart was contagious and communicated itself to his hearers; his superiors often sent him to places where discord reigned and he always succeeded in restoring good feeling. After much pressing they succeeded in getting him to accept the guardianship of the Roman friary, but he soon regretted it on account of the multiplicity of material preoccupations which it entailed and which made him lose his peace of soul. As it seemed to him that he could not fill it with that tranquillity of conscience which he preferred above any prelature, he went in all simplicity to his superior and humbly asked to be relieved of the charge. His resignation was accepted and he was sent to Savona. Father Bernardino of Colpetrazzo, meeting him in a convent on the way, and seeing that he was going homeward, said to him: "I am surprised that such a retired reli-

gious as you should have undertaken such a journey". He replied, smiling, "But I have done it to flee from the tumult of Rome; now I can without interruption keep my mind raised to God, and am doing rather better than when I remained in my convent; besides, I hope to do some good among my family." The particular motive of this journey is not disclosed: but he profited by it to urge his fellow citizens to adopt a more fervently religious life. During his sojourn in Savona he introduced the Quarant 'Ore, or Forty Hours' Adoration of the Blessed Sacrament.

On his return to Rome he was stricken with a serious malady and in a few days was reduced to extremities. His brethren then verified a very edifying fact narrated by the chronicler quoted. Shortly before dying he remained rapt for the space of an hour, so that many present thought he was dead. Then, coming to himself, he said with great joy to his brethren: "Know that I have been presented before the tribunal of Jesus Christ. The Just Judge has examined my defects and has received me among His elect; give me at once, as Viaticum, the Most Holy Sacrament." Having received the Blessed Eucharist with great devotion he expired, 24 January, 1564. He was buried in the convent of San Nicola de Portiis, in which he had spent the greater part of his twenty-five years in religion.

Father Angelo Della Chiesa and Father Lodovico Multedo had as one of their religious brethren a young man whose mother, a Pavese, was their aunt. "Of four ladies sisters," writes Father Mattia da Salo, "three had sons, and each of them had a Capuchin." The old chronicles and annals are silent about this cousin; Father Mattia alone makes mention of him. His name was Agapito and he was a cleric. He died young before reaching the priesthood.

Another Capuchin of the Della Chiesa family of Genoa was Father Giovanni Francesco Della Chiesa, who joined the Order on the feast of St. Francis, 4 October, 1721. The chronicles make very brief mention of him; only that he was noted as a preacher and confessor. He officiated chiefly in his native city, at the convent of St. Barnaba, and died in Genoa in 1766.

The most noteworthy of the Pope's relatives of later date was Father Giacomo Raggi of Genoa. When on 21 Septem-

ber, 1914, the Capuchin Curia Generalizia laid at the feet of his Holiness the expression of their sentiments of fidelity and devotion to the Holy See, Benedict XV, in his reply, recalled the ties of affection that since his childhood had attached him to the Franciscan Order. "At this moment," he said, "many recollections are revived in my memory. Perhaps few of those who are here present know that I had a relative in the Order who bore my own name. If I had had the vocation to put on your habit I would be Father Giacomo of Genoa, as my relative of the family of the Marquis Raggi was called. I remember having first manifested my vocation to the ecclesiastical state to him, who was a holy man and of the true Franciscan spirit; from him I then received advice and encouragement. So it may be said that from childhood I have cherished esteem and sympathy for your Order."

This Father Giacomo Raggi of Genoa, in the world Giacomo Filippo, son of the Marquis Giovanni Antonio Raggi, Minister of State to Charles Albert, and of Teresa Spinola, was born in Genoa on the 12 August, 1812. He had four sisters: Ersilia, Eugenia, Maria, and Giulia. Ersilia married the Marquis Migliorati and had a daughter, Giovanna, who married the Marquis Giuseppe Della Chiesa and became, on 21 November, 1854, the mother of the reigning Pontiff.

Young Raggi, after receiving his classical education from the Jesuits, moved in society, frequented the most aristocratic circles, and was much admired for his elegance. Though designed for a diplomatic career, his bent was for the Church, and after consulting the best spiritual directors, he decided to devote himself to the service of God and of souls in the Capuchin Order. At Eastertide, 1830, he sought admission therein at the Convent of St. Barnaba in Genoa, unknown to his parents, who first refused their consent, deeming his resolution hastily taken. Seeing him immovable, his mother begged him to select a less austere Order, and finally, after waiting six months, to test his firmness, gave the much desired consent. He received the habit on 3 November, 1830, retaining in religion his baptismal name, Giacomo. He was probably ordained at the Advent of 1837 and, after receiving faculties, was assigned to the convent of Chiavari. In 1843 he was sent to France to help some of his Genoese brethren

who were endeavoring to restore the Capuchin Order, suppressed by the Revolution. In 1844 he was made Guardian of Aix in Provence and novice master as well as spiritual director; at the Chapter held in the following year he was elected third definitor of the revived province. After a brief sojourn in Genoa in 1846, he was sent to Lyons. The climate there was too severe, and he was recalled to Aix in 1847, and from there he went back to his native province in Italy. He devoted himself principally to preaching until he had to withdraw from the pulpit owing to a malady which attacked the larynx. He then gave his whole time to the confessional. During his long religious career he was frequently invested with important offices, which shows the esteem in which he was held by the Order. After the suppression of the Religious Orders in 1866 he retired for some years to the Casa Pallavicini to his sister Eugenia; but when the community life was restored in the Genoese province he returned to his convent. Guardian of Campi on 9 June, 1869, he was elected first definitor and president of the Ospedale dei Cronici on 23 August, 1873; re-elected definitor in 1875 and 1878; guardian of Voltri S. Francesco on 21 October, 1879; again definitor on 27 June, 1884 and vicar of Foltri. There he ended a useful life by a holy death on 15 March, 1886, at the age of seventy-three.

The attraction to the religious life and devotion to the Holy See are traditional in the Della Chiesa family, who are of Milanese origin. They were strong adherents of the Papacy when the German Emperors, Henry IV, Frederick Barbarossa, and Frederick II, attacked the liberty and spiritual supremacy of the Church in the famous contest between the priesthood and the empire. The first who figured notably in an ecclesiastical career was Cardinal Gian Paolo Della Chiesa. Born at Tortona in 1521, after the death of his wife he entered the Church and placed himself at the service of Pope St. Pius V, the great Dominican Pontiff, the Pope whose name is linked with the momentous victory at Lepanto. He was nominated Abbot of San Pietro di Mulegio in the diocese of Vercelli, created Cardinal in 1566, and died in Rome during the conclave of 13 January, 1575. As senator of Milan he was deputed to represent the senate in the Pontifical Court in a case between the illustrious Cardinal St. Charles Borromeo

and the authorities of that city, and as Cardinal devoted himself zealously to the financing of the expedition against the Turks. Francesco Agostino Della Chiesa, who was born in Saluzzo in 1593 and who lived to the middle of the seventeenth century, was bishop of his native city. Following the example of his uncle Antonio he devoted his leisure to historical studies relating to Piedmont. Clemente Della Chiesa, a native of Acqui, was first Abbot of San Giovanni di Laniero in Nizza Monferrato, and was nominated Bishop of Acqui in 1646, but died suddenly in 1647 before he could be consecrated. Among other members of the family who were mitred were Diego, Bishop of Nizza from 1665 to 1669; Vittorio Niccolino, Bishop of Alba in 1667; Ignazio, Bishop of Casale in 1746; and Francesco Agostino, first almoner to Carlo Emmanuele III and then Bishop of Vigevano in 1757. Of those who dedicated themselves to the cloistral life was Antonio Della Chiesa. Born in San Germano near Vercelli in 1394, he early entered the Dominican Order. A man of great virtue and a remarkable preacher, it devolved upon him to form to the religious life his young brethren in the Convent of Piacenza. Successively Prior at Verona, Savona, Novi, Bologna, and Como, he strove earnestly to promote the regular observance according to the Dominican Constitutions. He died on 22 January, 1458 or 1459 and is venerated as a *Beato* in his Order. Francesco Scipione Della Chiesa, son of a Count of Cervignasca, embraced the austere life of a Cistercian. Born in 1549, he was elected vicar general of his Order in Italy before he reached the age of thirty; but died shortly after his election in 1578.

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THE PRIEST AND NON-CATHOLICS.

I became all things to all men that I might save all.—*1 Cor. 9: 22.*

And other sheep I have that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.—*St. John, 10: 16.*

For my own part, I have always looked upon the entire population of the village as belonging to my parish, endeavoring to bear in mind St. Augustine's illuminating distinction between the body and the soul of the Church.—From *Within My Parish.*

WHILE the title of this paper is for all practical purposes sufficiently descriptive of the paper's contents, it is so far inaccurate as to warrant the statement that by the term

"non-Catholics" is meant those who are outside the visible body of the Church. That not all of these are beyond the Church's invisible pale is a commonplace of theology, although it appears to be forgotten or ignored by an occasional Catholic preacher who expatiates on the traditional dictum, "Extra ecclesiam nulla salus". There is no minimizing of Catholic doctrine in the assertion that it is quite possible for professing Protestants to be in good faith; there is rather undue rigorism, to say nothing of a reprehensible lack of charity, in declaring that they all are, and must be, in *bad* faith. "Those", says Spirago, "who are brought up in Protestantism, and have no opportunity of obtaining a sufficient instruction in the Catholic religion, are not heretics in the sight of God, for in them there is no obstinate denial or doubt of the truth. They are no more heretics than the man who takes the property of another unwittingly is a thief." Among more recent writers on the same point, Father Joyce, S.J., has this to say: "Many baptized heretics have been educated in their erroneous beliefs. . . . They accept what they believe to be the Divine revelation. Such as these belong to the Church in desire, for they are at heart anxious to fulfil God's will in their regard. In virtue of their baptism and good will, they may be in a state of grace. They belong to the soul of the Church, though they are not united to the visible body. As such they are members of the Church internally, though not externally."

This much being premised, it may be worth while to proffer to the young members of the clergy a few considerations on the congruous attitude of the Catholic pastor toward those who are, either formally or only materially, outside the Church. Let it be remarked at the outset that the question, as it affects the average American priest, is not precisely the same as in the case of a number of his European confrères. Very many of those transatlantic priests have been born and brought up in a thoroughly Catholic atmosphere and environment. Their chums and schoolmates in boyhood, their companions in college, their friends and neighbors at home, their very acquaintances even, have been entirely at one with them in faith and hope and religious practice. Heresy in the abstract they have known as an evil affecting other lands, or

possibly other provinces of their own country; but with concrete heresy, actual heretical boys and girls and men and women, they have scarcely ever come in contact. Even as pastors, their problems regarding those residents in their parish who do not attend their church are in the main different from ours: the overwhelming number of such non-attendants are fallen-away Catholics, not Protestants by birth and training.

Conditions in this country are obviously of quite another complexion. The great majority of young American priests have known and come into immediate contact with concrete Protestantism from their earliest years. Not a few of them have sat on the same benches with Protestant boys and girls in the public schools, and all of them have probably mingled with Protestant friends and neighbors in the games and sports and parties and picnics and excursions and public celebrations and other social and business relations of co-dwellers in towns and villages and rural districts. In very few, if any, American communities is the religious atmosphere entirely, or even prevailingly, Catholic; in the vast majority of them it is preponderantly non-Catholic; and in an occasional district here and there, especially in the South, it is avowedly anti-Catholic. Now, while this condition of affairs will be advocated by no one as in any sense an ideal condition for the full development of genuine Catholic life and action, it can hardly be denied that it is not absolutely devoid of some slight compensating advantages to the American priest whose boyhood, youth, and incipient manhood have been lived in subjection thereto. On the face of it, his comprehension of the point of view, the mentality, the prejudices and the ignorance (invincible or otherwise) of the average American Protestant is an asset that can easily be turned to good account in a work which every truly zealous priest should have at heart, the bringing into Christ's fold of those "other sheep" for whom as well as for ourselves the Precious Blood was shed on Calvary.

It is a truism to say that ardent zeal, the apostolic spirit, the missionary longing to spread Christ's true Gospel is, or at least should be, a characteristic of every cleric ordained to the ministry of God's altar. To the parish priest in the most Protestant town or village in the United States, not less than to the foreign missionary in Africa, India, or China, are ap-

plicable the words of St. James: "My brethren, if any of you err from the truth, and one convert him: he must know that he who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins." In all probability there is no Catholic parish in this country in which may not be found more than one or two non-Catholics whom a little effort on the part of the pastor would speedily bring into the Church, who are ready even now, given the occasion, to say to the priest, as Agrippa to Paul, "In a little thou persuadest me to become a Christian"; and happy the pastor who in such a case can truthfully echo St. Paul's reply: "I would to God that, both in little and in much, not only thou but also all that hear me, this day, should become such as I also am, except these bonds." Christ's commission, "Go ye into the whole world and preach the gospel to every creature," cannot be restricted in our day either to the workers in the foreign mission field, or to the preachers of missions to non-Catholics here at home: it is binding, in some degree at least, on all those who have received from Him the transcendent powers of offering Mass and forgiving sins.

That a goodly number of our American clergy recognize the reality of this obligation and consistently strive to fulfil it is made evident by the muster-roll of converts credited to many of our dioceses from year to year. Hundreds of our pastors, more especially those in our larger towns and cities, habitually have under instruction classes of non-Catholics numbering from two or three to a dozen or a score. Here and there throughout the country is found an exceptionally zealous priest whose efforts for the conversion of his separated brethren meet with almost phenomenal success, or success which seems phenomenal to other clerics who either do not have, or do not profit by, the same opportunities of increasing the number of their parishioners. Granting that conditions vary considerably in different parts of the country, that the Protestant soil is in some of our States hard and sterile while in others it is rich and fruitful; granting, too, that the aptitude to influence non-Catholics and gradually win them, first, to take a sympathetic interest in our religion, and finally to embrace it, is notably less marked in some priests than in others, it may still be questioned whether a pastor who has exercised his ministry

for ten or fifteen or twenty years without having to his credit a single convert to the faith, can flatter himself that he has done his full duty in the accomplishment of the second of the two great commandments: "Thou shalt love thy neighbor as thyself." Lack of opportunity and lack of natural dispositions for the work may count for something in his failure to make conversions; but it will be profitable for him to probe his inner consciousness and inquire whether another factor in the failure has not been his lack of zeal.

To insist, as such a pastor is likely to do, that the spiritual care of the Catholic flock specifically entrusted to his ministrations engrosses all his time and energy, that he has quite enough to do in looking after his own people without adding the supererogatory work of evangelizing outsiders, is to make what at first blush may appear a thoroughly common-sense statement; but on examination it will be found that while the statement contains something of truth, it holds a good deal more of fallacy. The implication that zeal in convert-making connotes any measure of neglect of a priest's proper parishioners is altogether erroneous, is so fallacious in fact that in nine cases out of ten the true connotation is the direct antithesis of that implied. Almost invariably the priest who is unusually successful in winning those "without the walls" to enter the Church is a pastor noted for his spirit of self-sacrifice and devotedness to his flock, an exemplary cleric in his habitual bearing and conduct, a never-failing friend to the poor and unfortunate, a frequent visitor to the sick and the afflicted, a wise and patient counsellor to those in difficulties, a veritable spiritual father to all those entrusted to his pastoral charge. It does not require much knowledge of human nature, indeed, to understand that these very qualities, exemplified in his daily life, furnish an intelligible explanation of his success as a convert-maker. Whether or not he takes account of the fact, the priest in every American city, town, village, or rural district is a marked man; and the fewer imperfections of any kind that are discernible in his life, the greater the assurance that some at least of his non-Catholic fellow-citizens will be impressed by the beauty of the religion which he *lives* as well as preaches.

Quite apart from any question of conversions, it is eminently worth while for a priest to give some thought to the nature of the individual influence which he exerts on the men and women in the little world around him. While it is probably true to say that if there is one petition which, less than another, the average mortal, priest or layman, need address to Heaven, it is the prayer attributed to a naive Scotch dominie: "O Lord, gie us a good conceit o' oursells," and while it is the part of wisdom not to take oneself too seriously, not to be carried away by a sense of one's self-importance, it is neither absurd nor foolish for a priest to recognize that to the Catholic cleric with peculiar appropriateness are addressed the words of St. Matthew: "You are the light of the world. A city seated on a mountain cannot be hid." Individual example is a more potent agency for good or evil than the unreflecting are apt to consider it; and no member of a community, certainly no priest, is so insignificant that his principles and actions, his conversation and conduct do not sway toward right or wrong some few at least of his fellow-citizens. "Even the weakest natures", says Smiles, "exercise some influence upon those about them. The approximation of feeling, thought, and habit is constant, and the action of example unceasing." What most laymen, and possibly a few priests, need to have persistently impressed upon their minds, as to this matter of individual influence, is the unquestionable truth that we shall be judged with regard, not merely to the evil we have done, but also to the good which we have failed to do. Not to give a positively bad example is well enough as far as it goes, but it clearly does not constitute the complete fulfilment of a cleric's duty to the people in the world about him. A priest's influence on those with whom he comes habitually in contact, be they Catholic or Protestant, infidels or Jews, ought to be something more than simply innocuous; it should be positively, not to say aggressively, beneficent. A man of God, a true ambassador of Christ, he should impress those not of the household of the faith in much the same way as Carlyle was impressed by the life-story of the twelfth-century monk of St. Edmund's:

> The great antique heart: how like a child's in its simplicity, like a man's in its earnest solemnity and depth! Heaven lies over him wheresoever he goes or stands on Earth; making all Earth a mystic

Temple to him, the Earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover doing God's messages among men: that rainbow was set in the clouds by the hand of God! Wonder, miracle encompass the man; he lives in an element of miracle; Heaven's splendor over his head, Hell's darkness under his feet. A great law of duty, high as these two infinities, dwarfing all else, annihilating all else—making royal Richard as small as peasant Samson, smaller if need be!—The "imaginative faculties"? "Rude poetic ages"? The "primeval poetic element"? O for God's sake, good reader, talk no more of all that! It was not a Dilettantism, this of Abbot Samson. It was a Reality, and it is one. The garment only of it is dead; the essence of it lives through all Time and all Eternity! [1]

In a truer sense than was dreamt of by the Scotch essayist the twentieth-century priest not less than the twelfth-century monk "lives in an element of miracle", is encompassed by supernatural wonders from morning till night—summoning God Himself from the supernal glory of Heaven to the humble altar whereon He is daily offered as a propitiatory sacrifice, visiting Jesus Christ really present in the tabernacle from time to time as the hours slip by, nay, *acting* Jesus Christ both at the altar and in the confessional—*Hoc est enim corpus meum* —*Ego te absolvo a peccatis tuis.* In very truth Heaven lies over the priest wheresoever he goes or stands on earth, is close at hand—the adorable Persons of the Blessed Trinity, the Immaculate Mother of the Word Incarnate, and all the hosts of archangels and angels and glorified saints within easy call. And surely such closeness to the supernatural, such intimate communion with the Creator, the Redeemer, and the Sanctifier of mankind and with Their heavenly worshippers of every rank should leave its impress on the privileged mortal who enjoys a blessing so signal and so constant. As a matter of fact, the impress *is* left, not merely on the mind and soul of the priest, but on his exterior form as well. That outward indication, so undefinable yet so unmistakable, of interior character or feeling or emotion to which we give the name "expression"; that significant, if indescribable, cast of countenance, peculiar look or appearance that we call "bearing" or "air" sets off the ordained priest from all other men, and, although of almost infinite variety, is so far uniform that it is recognized

[1] *Past and Present*, p. 91.

at once by the world at large, by those outside the fold as well as by our brethren in the faith. It is a truism that no masquerade is more transparent and futile than that of the priest who attempts by the disguise of costume to conceal his identity.

This inalienable and unalterable stamp of the priesthood which each of us wears necessarily affects our relations with non-Catholic neighbors, acquaintances, and fellow-citizens generally. It may well, for instance, lead us to manifest toward these separated brethren more politeness, courtesy, and affability than they could reasonably claim from us were we merely Catholic laymen. Any advances looking toward acquaintanceship or possible friendship may congruously be made from our side, if only to counterbalance the exaggerated sense of aloofness with which the average Protestant man in the street regards one of our cloth. Just what degree of approachableness, urbanity, complaisance, or affability a priest may properly display in his intercourse with non-Catholics is not of course a matter to be settled with rubrical or mathematical definiteness and precision. Quite within the bounds of gentlemanly conduct such as every cleric is professionally called upon to observe, there are widely different types of manners and modes of action advocated in theory and exemplified in practice by clerical advisers and clerics themselves, the world over. Without being really insolent, haughty, arrogant, dictatorial, supercilious, overbearing, or domineering, a priest may by his exaggerated reserve and constraint and silence, or by his undue readiness to take offence where none is intended and "to stand upon his dignity" without any genuine provocation thereto, impress non-Catholics with the idea that he really deserves these unflattering epithets; and it is needless to add that such an impression is not calculated to facilitate the accomplishment of the priest's appointed work in either the natural or the supernatural sphere.

In Scott's "Fortunes of Nigel" there is a passage not altogether irrelevant to this question of the affability of the clergy. Speaking of his hero, a young nobleman, he says: "He was not, as the reader may have observed, very affable in his disposition, or apt to enter into conversation with those into whose company he was casually thrown. This was, indeed, an error in his conduct, arising less from pride . . . than

from a sort of bashful reluctance to mix in the conversation of those with whom he was not familiar. It is a fault to be cured only by experience and knowledge of the world, which soon teaches every sensible and acute person the important lesson that amusement, and, what is of more consequence, that information and increase of knowledge, are to be derived from the conversation of every individual whatsoever with whom he is thrown into a natural train of communication." A writer far otherwise celebrated and authoritative than Sir Walter expounds much the same sort of philosophy when he tells us: "I became all things to all men that I might save all". Obviously, there are extremes to be avoided in affability as well as in its opposite. St. Paul's "all things to all men" is not accurately transphrased, or rendered, by our "hail-fellow-well-met"; and were the Apostle of the Gentiles living in our day, it is safe to assert that even *his* ardent longing to convert his Protestant fellow-citizens would not lead him to acquire the reputation of being "one of the boys", or to be acclaimed as "a jolly good fellow" by a convivial throng vociferously declaring: "We won't go home till morning".

In actual practice, however, even in this aggressively democratic country of ours, very few priests overstep the congruous limits of the geniality and sociability that should characterize their attitude toward their neighbors and acquaintances outside the fold; and the relatively negligible exceptions who do carry their fraternization and cordiality to extremes invariably learn by experience that their exaggerated unconventionalism, their unduly free and easy intercourse with Protestant neighbors eventually defeats any laudable purpose they may have had in view in adopting it. It is well to remember that one may have a social temperament, may be what American slang expressively terms "a good mixer" without at all compromising one's sacerdotal dignity or laying oneself open to the charge of unpriestly levity and frivolity. Between the austere-visaged cleric who uniformly "keeps himself to himself" and keeps others at a distance, who is reserved and silent and severe in looks if not in words, whose brows are wrinkled with frowns oftener than his lips are wreathed with smiles, who in a word is distinctly unsociable—between him and the flippant young curate or youthful pastor who rather affects non-Catholic com-

pany and ostentatiously puts himself on the level thereof, who is apparently at some pains to show that his priestly character is no hindrance to his participation in the most worldly of sports or conversations, who tolerates in his presence the telling of questionable anecdotes or possibly narrates a few himself, who aspires in a word to the reputation of a man of the world rather than that of a man of God—between these two extremes, we say, there is a golden mean, a happy medium that is admirable, and is in fact admired by Catholics and non-Catholics alike. No intelligent Protestant expects a priest to conform to standards that are lower then the highest, and no intelligent priest will allow human respect, the desire for applause, or the fear of ridicule to move him a hairbreadth from the line of conduct which ecclesiastical law and clerical custom have prescribed for his guidance and practice; but without coming into conflict with any law or established custom a judicious cleric may do much to serve the eternal interests of his non-Catholic neighbors and the material temporal interests of himself and his parishioners by maintaining amicable relations with such fellow-townsmen as are not of the household of the faith.

No one familiar with the ordinary conditions in an American or a Canadian village or small town in which Catholics form only a fifth or sixth, possibly but a fifteenth or sixteenth, of the population needs to be told that the honor of God and His Church and the salvation of souls are best promoted by the pastor who combines affability and tact and good-will toward all with general culture, irreproachable conduct, and enlightened zeal. Genuinely cordial relations with the Protestant lawyers, doctors, business men, and even ministers of the community need militate in no way against the most loyal adherence to Catholic principles, or tend to the slightest minimizing of Catholic doctrines. On the other hand, such relations will in a hundred and one different ways prove of unquestionable utility in safeguarding (to take only the lowest ground) the civic rights and purely temporal interests of the Catholic flock. The non-Catholic editor, for instance, who habitually meets Father Murphy on the footing of pleasant acquaintanceship or the higher plane of real friendship, will refuse to lend his columns to the propagation of anti-Catholic

appeals to local prejudice, and will hesitate about reproducing from other papers malicious attacks against the Church and her ministers generally. Friendly relations with the Protestant physicians of the town remove not a few difficulties which the pastor would otherwise encounter in his visits to the local hospital, and ensure his knowledge of some necessary sick-calls that might otherwise escape his notice. Public spirit and intelligent interests in the activities that make for the general prosperity and progress of the community lead easily enough to the priest's nomination as a member of various boards—educational, charitable, commercial, or industrial; and his election thereto is a matter of no little import to himself and his parishioners.

It has been said in the foregoing paragraph that the priest may congruously have cordial relations even with the non-Catholic ministers who are his fellow-citizens. While judicious and experienced clerics are not at all likely to question the truth of this assertion, it may be worth while for the sake of some of our immature or younger readers to fortify our position by the quotation of a couple of extracts from approved Catholic authors. In *Rules for the Pastors of Souls* we read: "As a priest, filled with lofty ideals and guided by exquisite refinement and social tact, you will certainly not deny that degree of esteem and delicate consideration for the religious sentiments of those outside the Catholic Church which you claim for yourself. It betrays a mean soul, a narrow heart, and lack of moral maturity, to have the audacity to invade the sanctuary of another's religion with a wanton spirit. Even the pagans, who manifestly are given to a false religion, justly claim this tender consideration for their religious views and feelings." Somewhat different, this, from the theory and alas! from the practice as well, of an otherwise thoroughly pious and exemplary pastor now deceased, with whom the present writer was acquainted a good many years ago. He appeared to know intuitively whenever a non-Catholic was present in his church, and on such occasions invariably made it a point, no matter what was the specific subject of his sermon, to bring in the axiom, "Outside the Church no salvation", and to explain it as meaning, purely and simply, that all Protestants would go to hell for all eternity. Needless to

say, he did considerably more harm than good by thus unwittingly misrepresenting Catholic doctrine.

The work quoted above is a translation from the German. Of greater interest and relevancy, perhaps, is the following passage from the charming little volume *Within My Parish*, the chapters of which originally appeared in this REVIEW: "My relations with the various Protestant ministers in town have been and are cordial and enduring. I have not been above learning from them in some matters of practical administration, and I like to think that my contact with them may have been conducive to the breaking-down of a few of their inherited prejudices. In our discussions we most often take our stand upon opinions or doctrines held in common, rather than upon those about which we differ. I think no greater mistake has been made by Catholic controversialists than the drawing of the invidious distinction between the Catholic religion as true and Protestantism as false. The distinction really to be observed is between the Catholic religion as true and Protestantism as partly true. There is, as you perceive, a wide difference in the methods of attack. One, I fear, has served but to alienate further from the Church many good and sincere people; the other may be rendered capable of drawing many to Her."

A useful, if not necessary, comment on the foregoing is that it behooves the pastor who cultivates cordial and friendly relation with ministers of the various sects in his city, town, or village, to see that his intellectual equipment is not allowed to deteriorate. The day of the crude, uneducated, often illiterate, Protestant preacher has practically passed away; and the Episcopalian, Presbyterian, Baptist, or Congregationalist minister who is our neighbor and our possible friend may well be a thoroughly cultured, university-bred, versatile, widely-read, all-round scholar. It is accordingly incumbent on the priest who comes in contact with him, either in private or semi-public discussions, to have at his finger-tips, not only the old-time arguments in favor of the Church, but the correct answers to the latest sophistical contentions of rationalism, pseudo-science, Christian Science, New Thought, etc., etc. His reading must be up to date. While his familiarity with the handbook commonly proferred to prospective converts may

be taken for granted, he has not always perhaps at hand such useful books as *Catholic Flowers from Protestant Gardens, Tributes of Protestant Writers, Outside the Walls*, and similar collections of non-Catholic encomiums on Catholic doctrine, devotion, or practice. Most men who have had any experience in polemics are aware that a not ineffective controversial weapon is the authority of one of our opponent's recognized leaders aptly and tellingly quoted against the position taken by our opponent himself. Apart from their utility as auxiliaries in argumentation, such books, loaned or given to non-Catholic friends, can scarcely fail to weaken prejudice, lessen intolerance, and stimulate the Protestant mind to salutary cogitation.

There is one other consideration worth while emphasizing in connexion with the priest's attitude toward those of his friends, acquaintances, and fellow-townsmen who do not belong to the visible body of the Church: he can pray for them, pray habitually and fervently. In Leo XIII's Encyclical, *Sapientiae Christianae*, we read: "In the duties that join us to God and to the Church, the greatest thing to be noted is that in the propagation of Christian truth every one of us should labor as far as lies in his power". Now, irrespective of the validity or the ineptitude of the grounds on which a given pastor may seek to justify his failure to treat non-Catholics with the kindness and affability advocated in this chapter, he can assuredly give no plausible reason for neglecting this charitable duty of prayer for those outside the fold. In his daily visit to the Blessed Sacrament, or in the privacy of his oratory at night prayer, he may fittingly voice the petition which the Church herself solemnly chants on Good Friday: "Let us also pray for heretics and schismatics: that our Lord and God would deliver them from all their errors, and vouchsafe to call them back to our holy Mother, the Catholic and Apostolic Church. . . . Almighty and everlasting God, who savest all men, and desirest not that any should perish: look down on such souls as are deceived by the wiles of the devil; that, laying aside all heretical perverseness, the hearts of those who are in error may be converted, and may return to the unity of Thy truth." This much at least, fervent and frequent prayer, would seem to be the minimum of apostolic effort

congruous to the priest living among those "other sheep" whom Christ longs so ardently to see gathered into His own fold; but thrice happy the really zealous pastor who supplements fervent prayer by effective works, who treats his Protestant neighbors as friends whom he hopes to see become one day his spiritual children: he is taking long steps toward the eventual fulfilment of his hope, the realization of his priestly purpose in a glorious harvest of souls.

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HONORING AMERICA'S SAINT.

THE Americas have produced so few saints that they can ill afford to let pass unnoticed an anniversary which recalls in a most puissant way the condescensions of God's love on this Western Hemisphere. It is safe to say that every saint vouchsafed a people is not only a tangible manifestation of His love but also a veritable gift from His hand. For the saints of God, even those who live the most hidden and obscure lives, exercise a powerful influence for good, not only upon their own times but upon all subsequent ages, inasmuch as they draw by the cords of Adam those men of good-will whose hearts are open to the solicitation of all that is noble, pure, and holy. By their prayers and mortifications the saints draw down from heaven, like a fresh dew, God's mercy on their contemporaries, whilst by the odor of their virtues they induce men to run in the way of righteousness. They do not so much preach, as actually draw, for, after all, few men are carried along by abstract truths and principles. It is probably for this reason that the Scriptures are so eminently practical and so easily applied. And for the same reason we find of surpassing interest those pages of the Church's history which tell the life-story of men and women who reduced to practice the Gospel teachings.

It is generally admitted that Americans are not given overmuch to speculation and philosophy. They are essentially a practical people, and as such they are irresistibly drawn one way or another by the example of men who have achieved success in the work which they have outlined for themselves.

Now, success of a spiritual kind should prove the most powerful of all magnets, because deep down in the heart of every man there is a native fund of nobility which cannot long remain indifferent to the appeal of a life spent in God's service.

We can easily understand, then, why the life-story of St. Rose of Lima should exercise a mighty influence over the lives of Americans, since she was not only one of God's chosen ones, but the first flower of sanctity to blossom in this far-off corner of the Master's garden. Our interest in her is deepened by the knowledge that as far back as 1671 Pope Clement X, in canonizing her, appointed her the special protectress of North and South America and the Philippine Islands, at the same time remarking: "St. Rose seems to have been raised up by Almighty God for the conversion of the Americas." And we may take it for granted that when the Sovereign Pontiff assigns a given saint to any people as its special patron, it is because of the salutary lessons which that servant of God can teach that people. And just as the Pope at that far-off day, by a most remarkable prevision, associated the Philippines with America, so he laid his finger unerringly upon the dominating weakness of our people. When he appointed St. Rose patroness of the entire Western Hemisphere he intended to set her up as the very antithesis of our national flaws of character. What, then, are the outstanding characteristics of St. Rose's life, and in what way can she, better than any other saint, teach us the lessons we most need to learn?

First of all, St. Rose was an ardent disciple of the Crucified Master. From her earliest years she embraced the Cross gladly, seeing in it her salvation. It would be making a fatal mistake, however, to infer that by nature she was coarse or harsh, and consequently predisposed, so to say, to a penitential life. On the contrary, if there is one thing that stands out clearly in her life it is her exquisite delicacy and refinement. The mere sight of suffering or disorder caused her actual physical pain. We know that it was only at the cost of heroic effort that she forced herself to submit to the penitential regime which she had outlined for herself. Her spirit, doubtless, often rebelled against the incredible austerities which she practised. It was only by the grace of God and her own iron will that she was able to master herself completely and con-

tinue on the way of the cross. In this love of mortification, self-immolation, self-crucifixion, she is a striking example to this Western world, where more than otherwhere the cult of ease and luxury obtains. If she can teach our age and people anything at all, it is the old Gospel truth, that only by suffering —self-imposed on the one hand, willingly accepted from God, on the other—can we hope to rise superior to ourselves.

Her love of obscurity was of such a nature that it caused her actual pain when men singled her out for honors or praise. Her oldest biographer, with the *naïveté* which characterized the chroniclers of those days, remarked that the only occasion upon which the infant had been known to cry was when she was carried by her proud mother to the home of a neighbor for admiration. She joined the Third Order of St. Dominic so that she might, as it were, lose her identity and pre-eminence in that large Chapter of Tertiaries which then wended its way to the Church of San Domingo for spiritual guidance. Like St. Paul, by all save the Master she wished to be reputed as nothing. Persistently and consistently she tried during her entire life to hang the curtain of obscurity around her good deeds and her spiritual experience, so that men might not look upon her as the favorite child of Heaven. And an age, like our own, that is eaten up by the desire to be heralded abroad, sorely needs to be reminded that the true worth of a man consists, not in what people say about him, but in what God thinks of him. The blatant publicity which is everywhere used as a stepping-stone to success and preëminence is shown up at its true worth by the example of St. Rose, who understood fully that the honors and privileges and fame for which men so madly strive are but the veriest baubles.

A third characteristic of St. Rose's life was her obedience, not only to her parents in the home but to her ghostly father. There may be those, indeed, who will smile superiorly at the conduct of this holy virgin, who in order to win the full reward of obedience would not perform the smallest routine duties of her daily life without the express leave of her superiors. To all save those deeply versed in the spiritual life the docility with which she obeyed the slightest direction of her confessor may seem like an exaggerated scrupulosity. But the psychologist will recognize in the discipline which was the

result of her willing obedience one of the most powerful factors in the formation of her strong character. And if there is one place in the world to-day where the teaching of the utilities of obedience is sorely needed, it is precisely in our own country, where, owing to the freedom of speech and action allowed, men have laid themselves open to the danger of making liberty synonymous with license. We can never hope to rear a generation of obedient men unless we can make them see that, far from being servile, submission to lawful authority is one of the most potent forces in the building up of a genuine, four-square character.

Now, it was three hundred years ago that Pope Clement X held up St. Rose for the admiration and imitation of this Western world as a glorious model of those three virtues which her age conspicuously lacked. And as at the present day we stand sorely in need of precisely those same virtues, nothing can be of greater spiritual profit than to become familiar with them, as exemplified in her life. It is probably for this reason that our Holy Father, Pope Benedict XV, has granted a plenary indulgence to all American Catholics who during the third centennial year of St. Rose's death—or, to be more precise, up to 30 August, 1918—make a triduum in her honor. For each day of the triduum an additional indulgence of three hundred days is granted. By extending to the United States a privilege which was privately granted 13 February, 1917, to the inhabitants of St. Rose's native city only, the Holy Father is trying his best to bring American Catholics to the feet of their own special patroness, there to learn lessons of abiding worth. It is evidently the intention of the Pope that during this her centennial year our first American saint shall be honored in a most special way.

The generous grant of these precious indulgences by the Pope forms a fitting accompaniment to the Crusade of Grace which was started some months ago in commemoration of the third secular anniversary of St. Rose's death. With the full approbation of the American hierarchy the Crusade of Grace seeks to enlist all those Americans who, trusting in the powerful intercession of their patron saint, strive through her to obtain spiritual and temporal blessings for their country. And not only do the Crusaders pray for the protection

of our land during these trying and searching times, but, realizing the value of the true Faith, they implore God to deepen and strengthen it in our midst. All kinds of good works may be offered up for the intentions of the Crusade—prayers, Masses, Communion, alms, etc.; and members are asked to send a complete list of them to *The Rosary Magazine*, 871 Lexington Avenue, New York City, so that at the end of the centennial year, on the feast-day of St. Rose, the names of all participating in the Crusade, together with their spiritual offerings, may be laid on the tomb of the saint, where Mass will be offered up for them.

Although the Crusade has been in operation for only three months, no fewer than thirty million spiritual offerings have so far been tabulated. Most of the bishops of the country have gone out of their way to commend the Crusade to their priests, seeing in it a unique movement in the history of the American Church, inasmuch as there is absolutely no financial consideration to be taken into account. Keen observers from Europe who have visited our shores have remarked that American Catholics seem to identify Catholicism with financial generosity, thus laying themselves open to the danger of belittling and slighting spiritual values. As the Crusade of Grace insists always and everywhere on the use of spiritual arms only, it has merited commendation both at home and abroad as one of the most significant and momentous spiritual movements of the times. In its own way it seconds the wish of our Holy Father, Benedict XV, who as a remedy for the sick times through which we are passing, implores the faithful throughout the world to pray to God for the restoration of peace. If Senator Borah, in his speech delivered before the United States Senate on 26 July, 1917, performed a patriotic duty when he bade all Americans pray as they had never prayed before in their history, then surely the Crusade of Grace is performing its own part in the great work of social reconstruction which has already begun. By bringing into men's view once more the example of a noble, God-fearing woman who rose superior to all the weaknesses of humanity, and by teaching men the necessity of storming heaven by prayer, the Crusade merits the coöperation of every one who has at heart the good of his country and his Faith.

Many bishops of the country have signified their willingness not only to spread the Crusade of Grace in their respective dioceses, but also to order the celebration of a special novena in honor of St. Rose some time during the centennial year in every church over which they have jurisdiction. These wise and far-seeing prelates recognize the fact that while all the saints of God are deeply interested in the Church, the saints assigned as protectors of certain countries are especially wrapped up in the temporal and spiritual prosperity of the people intrusted to their care. Who can say that the millions of prayers constantly ascending to heaven from the ranks of the great army of Crusaders may not bring about the speedy and happy termination of the great world-war?

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THE FIRST BOOK OF THE NEW CODE OF CANON LAW.

THE feature of the new Code that appeals at once to the student is that there are consecutive numbers for the short canons or paragraphs from the first to the last page of the volume. This arrangement of the subject matter makes it an easy book of reference. Equally pleasing is the systematic grouping of the main topics of law into five books, namely, General Norms and Principles, Ecclesiastical Persons, the Sacraments and whatever is connected with them, Canonical Trials including the Processes of Beatification, Ecclesiastical Censures and Penalties.

In the present article I shall confine myself to a study of the most important points of the first book of the Code. This section comprises six titles, namely, Ecclesiastical Law (Tit. I), Customs (Tit. II), Reckoning of Time (Tit. III), Rescripts (Tit. IV), Privileges (Tit. V), Dispensations (Tit. VI).

I. ECCLESIASTICAL LAW IN GENERAL.

The Code plainly states that the laws contained therein are obligatory only for Catholics of the Latin Rite, except in those points which of their very nature affect also the Oriental Church. This ruling is not new; it has obtained for many

centuries. On account of the great diversity in manners and customs between the peoples of the East and those of Europe and other countries Christianized by missionaries of the Latin Rite, the Holy See does not wish to make them subject to the same laws as the Catholics of the Latin Rite. The laws on questions of faith and morals, however, of their very nature bind all Catholics in union with the See of St. Peter.

All liturgical laws heretofore published retain their force, except those that are explicitly corrected in the Code (Can. 2).

Special agreements or concordats made between certain nations and the Holy See are not changed by the new Code.

Acquired rights and privileges and indults which have been granted by the Holy See to individuals or organizations, if they are still in use and have not been revoked, remain in force unless they are explicitly revoked in the Code (Can. 4).

Customs both particular and universal at present in existence are abolished only where the Code expressly says so. Centenary and immemorial customs may be tolerated if the bishop judges that they cannot prudently be abolished. If, however, the Code expressly condemns such customs, they can no longer lawfully be retained (Can. 5).

As regards laws published before the Code comes into force, the general rule is that all former laws, whether particular (for instance, for a certain country, Religious Order, etc.), or universal, which *conflict* with the laws of the Code, are hereby abolished, unless the Code explicitly rules otherwise in respect of any special law.

Canons of the Code which repeat former laws exactly as they were before, must be interpreted by the authority of the old law and the approved and accepted commentaries of canonists. Canons which agree only in part with the former law must be interpreted like the former law in those points in which they agree with the old law; in the points in which the new law differs from the former regulations they must be judged by their wording and context. When it is doubtful whether a law of the new Code differs from the old law, one must not deviate from the former law.

All former ecclesiastical punishments, whether spiritual or temporal, medicinal or vindictive, *latae or ferendae sententiae*, of which the Code makes no mention, are held to be abolished.

All other disciplinary laws which have been in force up to the present time cease to be binding, unless they are explicitly or implicitly found in the new Code. The laws found in approval liturgical books, however, remain in force (Can. 6).

These first six canons are of great importance for the solution of the serious questions about laws, both universal and particular, in force prior to the date on which the new Code becomes obligatory. The Code, it will be noticed, annuls all previous laws, whether for the universal Church or for particular churches and organizations, which are *opposed* to the laws of the new Code, unless allowance is explicitly made in the Code for particular laws on certain points. Thus, for instance, the Code allows particular regulations in regard to holidays of obligation and for fast and abstinence days to remain in force, though these are at variance with the rules of the Code.

Question may arise about particular laws issued by authorities subordinate to the Holy See, for example, those of the Councils of Baltimore. Are they abolished? If they are opposed to the laws of the Code, they are certainly annulled, unless the Code expressly sanctions them.

Particular laws that are not in opposition to the laws of the Code present a difficulty. Number 6 of Canon 6 states that all the other disciplinary laws which have heretofore been in force lose binding power unless they are contained either explicitly or implicitly in the new Code. Does this ruling apply to the universal laws of the Church? Or does it apply to both particular and universal laws? It is not likely that the Code intends to abolish diocesan laws or those of national or provincial councils when they are not in opposition to the new Code. This Canon is made clearer by Canon 22, from which it appears quite certain that such particular laws are not annulled.

Canon 9 states that papal laws will be promulgated by the official organ of the Holy See, the *Acta Apostolicae Sedis*, unless special promulgation is ordered, and that these laws will begin to be obligatory three months from the date of the issue of the magazine containing the law. After this space of time, therefore, none of the clergy can claim ignorance of the law. Knowledge of the law is presumed from that time, and

anyone who pleads ignorance must bring proof that it was impossible for him to have gained knowledge of the law in question.

Laws are considered to be territorial and not to bind outside the territory for which they are passed unless the law indicates that they are personal also (Can. 8). The general laws of the Church bind all the faithful for whom they were passed in any part of the world. Particular laws for a country or a diocese bind, as a rule, only so long as one stays in the country or diocese in question. Those who are on a journey or who stay for a while in a given place, without having there a domicile or quasi-domicile, those, namely, who are known in law as *peregrini*, are not bound by the special laws of their own diocese or country, unless the transgression committed outside their own territory injures someone in their own diocese, or unless the laws transgressed are not only territorial but also personal. *Peregrini* are furthermore free from the observance of the particular laws of the diocese in which they are sojourning, except in those laws that are made for public order or that have to do with the formalities of contracts and other transactions. Dispensations from the common laws of the Church given to dioceses or countries may be enjoyed by travellers in such places. Those who have no domicile or quasi-domicile anywhere, that is, *vagi*, are bound to observe both the common law and the particular law in the countries and dioceses in which they happen to be (Can. 14).

The laws, even those that annul an action or inhabilitate a person to perform certain acts validly, do not bind when there is a *dubium juris*, that is to say, a doubt arising from the law itself. *In dubio facti*, that is to say when there is a doubt as to the fact on which the law is based, for instance, when after due investigation it remains doubtful whether certain persons are really blood relations, the Code rules that the bishop has the right to dispense in all cases in which the Roman Pontiff ordinarily grants dispensations.

Ignorance of laws which annul an action or inhabilitate a person to act does not excuse from these laws, unless the Code expressly allows ignorance as an excuse. Ignorance or error concerning laws or penalties, or the excuse of ignorance of one's own actions or the notorious action of another, is not as

a rule presumed by the law. But where there is question of another's action that is not notorious, ignorance is presumed until the contrary is proved (Can. 16).

A more recent law issued by competent authority abolishes a former law if this is expressly stated, or if the new law is directly contrary to the old, or if the new law makes over the entire matter of the old law. Apart from particular laws that are opposed to the new Code, the general law by no means revokes the statutes of particular places and for particular persons, unless this is explicitly done by the new Code (Can. 22).

Whenever it is doubtful whether a former law has been revoked, revocation is not to be presumed. The old laws should rather be reconciled with the new, as far as possible. It is an ancient and well established principle of Canon Law that the correction of laws is considered odious, and therefore existing laws are to be considered amended or abolished only when the new law is incompatible with the old one or the legislator indicates his intention to abrogate the old law.

Precepts given to individuals oblige those to whom they are given, but they cannot be urged in a canonical trial and they lose their binding force with the passing out of office of the one who made them. If, however, they are given either by a document in legal form or before witnesses, these precepts can be urged in the ecclesiastical court and do not expire with the loss of office of the one who imposed them. (Can. 24.)

II. Customs.

In order that a custom may have the force of law, it must have the sanction of the competent ecclesiastical superiors (Can. 25). Only those communities, dioceses, religious orders, etc., that are capable of receiving laws, can introduce customs which have the force of law. Communities, therefore, which are governed by laws, diocesan, provincial, etc., are capable of introducing law by custom. No custom can abrogate or modify the divine law, either natural or positive. In order that a contrary custom may have the power to change Church laws, it must be (1) reasonable, and (2) lawfully prescribed by the usage of full forty successive years. Against a law of the Church which contains a clause forbidding contrary customs for the future, only a reasonable custom of a

hundred years' standing or more can attain the force of law. A custom which is explicitly forbidden in law is not considered reasonable (Can. 27).

Customs *praeter jus*, that is to say, such as are not against a law, but outside it, and which have been knowingly introduced by a community with the intention of binding its members, become law if they are reasonable and lawfully prescribed by usage of forty continuous and complete years (Can. 28).

A new law contrary to an established custom *ipso facto* revokes that custom, that is, a general law revokes general customs, a particular law revokes contrary customs in the diocese or district for which the law was enacted. A general law, however, does not *ipso facto* revoke a lawful custom of particular countries or dioceses, for the new Code upholds the old rule that "generi per speciem derogatur", that is, the general law is modified by the particular law. Likewise, customs of a hundred years' standing or from time immemorial are not *ipso facto* revoked by a contrary law, but only when such customs are explicitly forbidden.

There was no precise text of law before the present Code to determine the number of years required for a custom to become law. While the Decretals gave legal consent to customs that were reasonable and lawfully prescribed, they did not specify the length of time needed for such prescription. Wherefore canonists were divided on this point and even Pope Benedict in his *Synodus Dioecesana* states that the older canonists generally demanded a space of forty years, while many of the more recent authors thought ten years sufficient. Pope Benedict thought their opinion not improbable. The new Code gives a uniform rule for customs *contra* as well as *praeter legem*.

III. Manner of Reckoning Time.

Apart from the liturgical laws, time is to be reckoned according to the following rules, unless the canon explicitly makes an exception.

1. A day consist of twenty-four hours, to be counted from midnight to midnight; and a week consists of seven days.

2. A month in law means a period of thirty days; a year, 365 days, unless the month and year are said to be taken according to the calendar (Can. 32).

In reckoning the hours of the day the common custom of the place is to be observed, but in the private celebration of Holy Mass, in the private recitation of the Divine Office, in receiving Holy Communion, and in the observance of the law of fast and abstinence, one may follow also the local true time or the mean time, or the legal or any other of the several ways of marking the time for midnight and midday. Naturally, midday and midnight fall a little earlier or later as one goes East or West. For business purposes the local natural or true time is not very practical, wherefore so-called Standard time is followed in the United States, by which we have four zones, or Eastern, Central, Mountain, and Pacific Standard time, each making a difference of one hour or a total difference of three hours between Eastern and Pacific time. The difference between the Standard time and the local true time varies with the location of the towns and cities in the respective zones. Thus it may be twelve o'clock midnight by Standard time while according to the local true time it is twenty minutes or a quarter to twelve. The Code sanctions the following of such difference—for instance, in the fast, the recitation of the Divine Office, etc.

The time for determining the obligation arising from contracts is to be reckoned according to the rules of the civil law of each country, unless a special agreement has been made on this point.

If the month or the year is designated in law by its proper name or its equivalent, for example, " the month of February ", " the following year ", they are taken as in the calendar.

If the terminus *a quo* is neither implicitly nor explicitly assigned, for instance, suspension from the celebration of Holy Mass for a month or for a year, or three months' vacation in a year, and the like, the time is to be calculated from moment to moment, and if, as in the first example, the time is continuous, the month and year are taken as in the calendar; if the period of time is intermittent, a week means seven days, a month thirty days, and a year three hundred and sixty-five days.

If the time consists of one or several months or years, one or several weeks, or several days, and the terminus *a quo* is explicitly or implicitly fixed, the following rules obtain: 1. the month and year are taken as in the calendar; 2. if the terminus *a quo* coincides with the beginning of the day, for example, two months of vacation from the fifteenth of August, the first day shall be counted in the number of days and the time expires with the *beginning* of the last day of the same number; 3. if the terminus *a quo* does not coincide with the beginning of the day, for instance, the fourteenth year of age, the year of novitiate, eight days from the vacancy of a bishopric, ten days for appeal, etc., the first day shall not be counted and the time expires when the last day of the same number is *ended*; 4. if the month should not have the same number of days, for example, one month from the thirtieth of January, the time expires either with the beginning or the end of the last day of the month, as the case may be; 5. if there be question of actions of the same kind to be repeated at stated intervals, for instance, a three-year term from the taking of temporary vows to the taking of perpetual vows, three or more years between elections, etc., the time expires on the same day of the month on which the period began; but the new action may take place any time during the day. The fact, therefore, that a profession took place early in the morning or late in the day does not oblige one to wait for the same hour for the renewal of vows. The same holds in case of elections, etc.

The term *tempus utile* means that the time for the exercise or prosecution of one's rights does not elapse if one is ignorant of the rights or cannot act at the time. The term *tempus continuum* in law means a space of time that does not suffer any suspension by reason of one's ignorance or impossibility to act.

IV. Rescripts.

The general principles concerning rescripts by which dispensations and various other favors are granted by the Holy See are summed up under this title of the Code. I shall direct attention to the more important regulations that are either in part or entirely new.

Canon 43 states that, should one of the Roman Congregations or Offices refuse a favor asked of them, the same favor cannot be asked of and granted by any other of the Sacred Congregations, or even by one's own bishop who may have delegated faculties, unless the Sacred Congregation of which the favor was first asked gives its consent.

The granting of a favor that was first asked of and refused by the vicar general and then obtained from the bishop, without mentioning that application had first been made to the vicar general and refused, is *invalid.* A favor that has been refused by the bishop cannot validly be granted by the vicar general, even though the petitioner tells him of the bishop's refusal.

Rescripts are no longer considered invalid on account of an error in the name of the person to whom or by whom the favor is granted, or a mistake in the place of residence, or a mistake concerning the subject of concession, so long as, in the prudent judgment of the bishop, there is no doubt concerning the person and the matter of the favor.

Rescripts which are granted directly to the petitioner (*in forma gratiosa*), without intermediary, must be shown to the bishop only when it is so stated in the rescript itself, or when there is question of public affairs, or when the bishop has a right to pass upon the conditions requisite for the favor—for instance, in the case of the privilege of having Holy Mass said in a private house where canon law leaves it to the bishop to judge whether the place is suitable for the purpose.

By a contrary law favors granted through a rescript are not revoked, unless it is otherwise stated in the law, or unless the law was made by the superior of the grantor.

Vacancy of the Holy See or of a bishopric does not invalidate rescripts given by the deceased pontiff or bishop, unless the terms of the rescript state otherwise, or unless the rescript names a delegate to grant the favor to the individual mentioned and the delegate has not yet begun to exercise his powers. As soon as the rescript has been presented to the individual so delegated the case is opened and he can act even though the pope or bishop granting the favor has retired from office.

V. Privileges.

Privileges can be acquired through direct concession by the competent authority, by communication of privileges, and also by legitimate custom and prescription. Canon 613 states that communication of privileges between religious orders is revoked, and that each order shall have only what is conceded by the Code, or the favors that have been directly granted it by the Holy See.

Faculties that are given habitually or *in perpetuum*, or for a certain length of time, or a certain number of cases, are counted among the privileges *praeter jus*. This consideration allows a liberal explanation of such faculties; whereas, if they were to be considered *contra jus*, their interpretation would have to be strict.

Only by a general law can the privileges contained in this Code be revoked. Privileges do not become void by the death or loss of office of the grantor, unless they are granted with the clause *ad beneplacitum nostrum*, or an equivalent phrase.

VI. Dispensations.

A dispensation is a relaxation of the law in special cases. From the common law of the Church none can dispense except the Holy See, or someone delegated by the Holy See. Without special faculties the bishop can dispense only when recourse to the Holy See is difficult and the case is urgent and of such a nature that the Holy See would dispense.

The bishop and other ordinaries of dioceses, vicariates apostolic, etc., can dispense from diocesan laws, and laws of provincial and national councils; but they cannot dispense from laws published by the Holy See for particular countries or dioceses.

Pastors may for reasonable cause dispense individuals from the obligation of the fast and abstinence and from the law forbidding servile work on Sundays and holidays of obligation.

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LUTHER'S FAITH AND REASON.

SINCE the year, 1883, when the Protestant world celebrated the fourth centenary of Martin Luther's birth at Eisleben, scholars who have made a special study of the religious revolt of the sixteenth century have accepted as an undeniable historical conclusion the existence of two Luthers—a Luther of fiction and a Luther of fact. As posterity and historical scholarship have done justice to Luther, by drawing a sharp line of demarcation between the ideal reformer of panegyric and romance and the real founder of Protestantism, so also have theologians, after a thorough and searching study of the spirit and principles underlying the Reformation, discovered that Lutheranism, far from being an unmixed blessing, contained the germs of Evangelicalism and Liberalism, and of that Rationalism which underlies all the aberrations of modern Philosophy and runs through all the developments of the Higher Criticism, until finally it has run to seed in Modernism—that strange *conlectum omnium heresion*, as Pius X well styled it, which in our own day has succeeded in destroying the very vitals of Protestantism, whose philosophical and theological foundations the sapping of intellect had long since undermined, because of its revolt against their inconsistencies and logical contradictions.

It is a strange paradox indeed that the religious revolt of the sixteenth century, which set out ostensibly to vindicate the independence of intellect, and to free it from the yoke of all authority, should be declared to be responsible for all the religious indifference of to-day, and even to have contained in germ those philosophical systems which are loudest in their charge of incompetency against the conclusions of reason, and in their denial of any validity to intellectual knowledge, ever since the day that Immanuel Kant became the founder of modern philosophical criticism. And yet this is only what might have been expected from the very beginning. It is the principle of private judgment driven to its logical conclusions. Since all truth has one source, it is not possible to divorce reason from religion; to set up a false religion and then to look to reason to justify such a course, cannot but end disastrously for the new theology, whose conclusions at every turn must be established

at the expense of logical consistency. So that the logical course for the reformers, and the one which history shows them to have adopted, since they were too proud to acknowledge their apostacy and go back to the bosom of the true Church, was to set up a perplexing and exasperating antinomy between faith and reason; to say that the former had no foundation in the latter, nay, that the dogmas of the one contradicted the conclusions of the other. There was one way by which a *rapprochement* could be effected between erroneous religious principles and intellectual integrity, and Protestant theologians have adopted it, when they deny any intellectual basis whatsoever for their doctrines, and make emotionalism alone the bar before which they are forever summoning the religious instinct to justify itself; knowing that before the bar of right reason, their system stands condemned.

There are those who would make modern philosophy responsible for the ruin of faith in intellectual circles among the contradictory sects into which Protestantism is dissolving from day to day. But perhaps a truer conception of Reformation theology would go to show that modern philosophical systems themselves are rather a result than a cause of the errors that make religion to-day outside the Catholic Church anything but an *obsequium rationabile*. The most prominent characteristic of modern philosophy is a doubting scepticism stamped indelibly upon its beginning by its founder, Réné Descartes. The intellectual movement that culminated in the Reformation theology, and developed into Reformation philosophy, began long before October of 1517. It takes its origin, not from Luther, or the Castle Church of Wittenberg, but from the Humanists who came forth from Constantinople after its fall in 1453. Of course the movement received a great impetus from the Reformation, whose proud boast was the overthrow of all authority in matters of religious belief, and the enthronement in its stead of the supremacy of individual thought. The systems of Descartes' successors differed not so much in kind as in degree.

Immanuel Kant is probably the greatest thinker of modern philosophy. He is certainly the one of whom it is proudest; and yet his greatest contribution to philosophical thought is nothing but a grand act of despair in the capabilities of the

human intellect, amounting in fact to a denial of the objective validity of knowledge. Though setting out, like many another reformer, with the best of intentions, it was the author of the Critique of Pure Reason who put the finishing touches to Cartesian doubt and Cartesian rationalism. Modern thought in its origin and development is thus sceptical and agnostic, and Immanuel Kant is its prophet; for he was the one great thinker that has left the deepest impress upon the writers that followed him. He was, in the words of Sabatier, the master mind that makes leaders of lesser calibre proud to boast of the fact that they have received their philosophic initiation and baptism from his Critique.

When we speak then of modern thought, we mean systems of philosophy that are preponderantly rationalistic, and, when there is question of the supernatural, altogether agnostic. This is to say that modern thought is dominated and impregnated, colored and tainted, by the philosophy of Kant. Even the philosophical principles underlying the religious sentimentality of Schleiermacher presuppose the Critique of Practical Reason of the professor of Königsberg.

Our age is one of sceptical unbelief in every department of knowledge. Rules of human conduct are vicious because they are founded on false principles of destructive philosophies. Leo XIII, looking at the dangers that threatened modern society, civil and religious, saw the root of the evil in the pestilence of perverse opinions built on the shifting foundations of weak and shallow philosophy, and declared that all society would be much more tranquil and much safer if healthier teaching were given in universities and schools. "If anyone will look carefully at the bitterness of our times, and if he considers earnestly the cause of what is done in public and in private life, he will discover with certainty the prolific root of the evils which are now overwhelming us and which we greatly fear. He will find that the cause lies in the evil teaching about things human and divine that has come forth from the schools of philosophers. It has crept into all the orders of the state, and it has been received with the common applause of very many." [1] Were Leo living to-day, how true and how

[1] Encyclical Letter on the Restoration of Christian Philosophy.

justified he would think his diagnosis of the maladies that are slowly disrupting the social fabric.

It remained for Leo's successor, Pius X, to proscribe in no uncertain terms the attempts that were being made to readjust Christianity to the mentality of the age, and to reinterpret its dogmas in terms of modern thought. As Newman aptly expressed it, "while believing revelation, there is a tendency to fuse and recast it, to tune it, as it were, to a different key, and to reset its harmonies."

The Catholic Church, because it is divine, and the pillar and ground of infallible truth, has come forth triumphant from the open and covert attacks of these insidious and erroneous teachings; but alas, what has become, for those outside its fold, of those doctrines of faith and morality once held sacred even by the reformers themselves! In the absence of any infallible authority in their churches, the influence of modern philosophy has captivated the minds of Protestant theologians, and with them religion has ceased to connote all that it has hitherto stood for in the minds of reasonable men. Not only supernatural religion, but even our natural knowledge of God and the consequences that spring from that knowledge, with regard to His rights and our duties toward Him, has been corrupted and destroyed. We search in vain among the writings of modern philosophers to find a place in their theories of knowledge for the God of Scholasticism. The name is mentioned, indeed, but the orthodox signification is conspicuous by its absence. "The adherents of these various systems like to be called Monists, and they are wont to apply the name of God to their one reality, into which they profess to resolve all existence; but the true name for them is *Atheists*, and we must protest against the practice of giving to the Name of God a meaning distinct from that which it has hitherto borne, and even opposite to it, in all that gives to the idea of God its special value as the basis of moral conduct and obligation." [2] For if God does not exist, religion and morality are mere meaningless abstractions.

Kant's influence then is clearly discernible in the groundwork of modern thought. It is rationalistic, because Kant was a rationalist. It denies the supernatural and poses as agnostic,

[2] Boedder, *Natural Theology*, p. 209.

because Kant was pleased to put the supernatural outside the pale of intellectual knowledge. Because Kant in his Lutheranistic pietism made religion a matter of personal inward experience independent of external authority, modern thought, impatient of the restraints of any control, appeals to the supreme tribunal of the inner consciousness as the sacred fountain whence emanates the pure stream of religion and morality undefiled. The human heart has thus become the Sinai whence is promulgated the new decalogue of sentimental liberalism.

It is easy to show that modern philosophy is proximately responsible for the decay of religious teaching in matters of faith and morals, for so Popes and Councils have taught us. But is it possible to prove that modern thought is itself an excrescence of Reformation theology, that darkens our understanding and weakens our will, and leaves in us a strong inclination to flippancy and shallowness when treating of the most sacred truths? Is this a result of the original sin of Martin Luther, what time he nailed his ninety-five theses to the doors of the Castle Church of Wittenberg, on that fateful eve of all Saints, 1517, when the novel doctrines of the Saxon monk put him at the head of that religious unrest which his ready comprehension had shown him to be swaying the contemporary world, as expressed in the unsettled currents of thought then prevalent in its intellectual centres?

The theology of present-day Protestantism, as championed by men like Dr. McConnell, calls for a complete divorce of religion from objective fact and grounds of intellect, and a founding of the whole edifice upon an emotional consciousness. It has no express intention of turning atheist any more than Kant had; but, like him, it is satisfied with the undogmatic and emotional piety inspired by Luther. Since even God Himself cannot be reached by intellect, and human nature cannot well get on without Him, we must believe in God for reasons of expediency and sentimentalism. Since modern philosophy knows no science of metaphysics, its psychology will not allow the modern theologian to say that God exists, a proposition that savors too much of the medieval science of being. Its *credo in unum Deum* is revised and modernized and brought abreast of the age into "*Man cannot help wishing a God to be.*" If to the subjectivism of Kant be added the humanism of

Professor James, we have the foundations upon which is built the whole *summa* of Protestant theology, deducible with mathematical exactness from its *primum verum*—" Wanted, a God ". Each man's religion is just what he finds it expedient to believe. Man needs religion and creates it for himself accordingly. If it suits his interests to believe in it, it is so far forth good and true. But other men may think otherwise, and so are free to believe otherwise also. Since even the expedient for the same individual is subject to change, so proportionately his beliefs and their object may change too. What was good and true yesterday may be bad and false tomorrow. Thus does dogma progress and regress; and truth, becoming identified with expediency of belief and a vague undefinable sentimentality, the will and emotions, not intellect, are made its judges.

Emotional standards are especially the deciding factor in matters of supernatural beliefs; and the only test of experience to which it is legitimate to subject them is—How do they serve the account of the individual who in the security of his foggy and mystified pietism scorns to formulate any system of objective apologetics? Each must decide for himself, his religion, its foundations, origin, and genesis, in the introverted quiet of the sanctuary of his own soul, if he has a soul; and every age is supreme in deciding what are its own peculiar religious needs, and this conglomeration of individual tastes, in a given time, is the universal consciousness, to whose bidding the Church must conform its teachings and its practices, its dogmas and its morals, if it is to remain true to this Christian consciousness. That is the Court of final appeal and last resort for enlightened humanity, emancipated from the yoke of every authority, human and divine. Even the bondage of knowing the truth is forsaken for the freedom of doubt and denial and the inalienable liberty of wandering along the primrose paths of error, out of the beaten way that would make the mind conform itself to fixed and immovable standards of objective realities, in tending to the great goal of truth. Things are good and true because they are expedient, not expedient because they are true and good. This is Kantian subjectivism with a vengeance, for even Professor James owes much to the *Kritik der praktischen Vernunft.*

Scholasticism on the contrary would prove the truth of Christianity and all it stands for, by purely objective criteria. Religion, if you like, is a fact of human consciousness. It is a mere phenomenon of the human mind, if you only mean that men have thought about it, and have been elevated and purified for the thought of it. But if you go on to say that, because men have thought of it, and believed in it, and have lived it, they are its creators and its causes, you are assuming what, in the interest of historical and scientific truth, all sensible men must reject, namely, that our own dreaming and theorizing Egos are the creators of nature and the universe, and—pardon me for the blasphemy—the creators likewise of the God of nature and the divine authors of the supernatural itself.

The preconceived philosophical dogmas of Neo-Kantian philosophy will not allow the modern Protestant theologian intellectually to recognize things as they are in themselves, apart from the forms and impressions and creations of the human mind. His dogmatic bias makes him the measure of religious truth also, instead of making religious truth a God-given standard to which the human mind in its beliefs must conform itself. Even the great pagan Plato, more than two thousand years ago, taught "that God should be to us the measure of all things, much more than any man." Religious sentiment and emotion, then, gives us divine realities that do not exist in themselves independently of the person who believes in them. The Deity is not external but immanent in man. We cannot raise our minds and hearts to God any more in the old sense. But we can do better, think our modern Aquinases—we can raise God in our hearts and minds! Revelation and dogma are the products of the vague indefinite cravings of human desires, not objective truths that satisfy the intellect and the heart, that conform themselves to them, but things which are summoned into existence or out of it, by the passing longings of human sentiment and emotions. If God has any objectivity or permanence apart from the modern Protestant theologian's notion of Him, He has it because these ravings about religious values lie latent in the tranquil subconsciousness of the prospective believer. God is capable of being evolved at any moment, provided the aspirations of humanity are allowed to develop to their highest and their best.

How these theologians, some holding high ministerial office, in Protestant communions, can call themselves Theists and even Christians, while holding doctrines so contrary to every notion of orthodox religion, natural or revealed, passes ordinary comprehension. We are astonished to find men holding the rank of Dr. McConnell, asking in the pages of the *North American Review*, "if there is any way by which the religious man and the intelligent man, or rather the religion and the intelligence in man, can get together". And he solves his difficulty by allowing one and the same individual mind to maintain its intellectual integrity with regard to the essentials of a religion, such as we have described it, and at the same time consistently to profess faith in the venerable creeds of Christianity! Would it not be a more honest position to admit outright that the impetus of the grand and glorious Reformation of the sixteenth century has fizzled out in philosophical infidelity in the twentieth? And now that the Protestant Churches are doing special honor this year to the founder of Protestantism, is it not strange that reflecting minds among them cannot see that it is Luther who is responsible for all this travesty of unreasoned religion, this eviscerated Christianity of modern times? All this liberal theology of to-day is only a revival of Lutheranism, because it was his Lutheranistic pietism that made Kant seek God through the practical reason, after he had dethroned him from his seat in the intellect proper.

Liberalism, in following Kant, is thus unconsciously imitating the example set by Luther. As long ago as 1852 the keen mind of Newman saw that it was Luther who had sown the seeds of the terrible religious indifference and widespread unbelief which exists in the modern world, and which has gone on increasing to such an alarming extent to our own day, under the baneful influence of egregious systems of idealistic philosophy. The following passage from the pen of the illustrious Cardinal, in the *Idea of a University*, fully substantiates our thesis. "In proportion as the Lutheran leaven spread, it became fashionable to say that faith was, not an acceptance of revealed doctrine, not an act of the intellect, but a feeling, an emotion, an affection, an appetency; and, as this view of faith obtained, so was the connexion of Faith with Truth and Knowledge more and more either forgotten or denied. At

length the identity of this (so-called) spirituality of heart and the virtue of Faith was acknowledged on all hands. Some men indeed disapproved the pietism in question, others admired it; but whether they admired or disapproved, both the one party and the other found themselves in agreement on the main point, viz. in considering that this really was in substance Religion, and nothing else; that Religion was based, not on argument, but on taste and sentiment, that nothing was objective, everything subjective in doctrine. . . . They learned to believe and to take it for granted, that Religion was nothing beyond a *supply* of the wants of human nature, not an external fact and a work of God. There was, it appeared, a demand for religion, and therefore there was a supply; human nature could not do without religion, any more than it could do without bread; a supply was absolutely necessary, good or bad, and, as in the case of the articles of daily sustenance, an article which was really inferior was better than none at all. Thus religion was useful, venerable, beautiful, the sanction of order, the stay of government, the curb of self-will and self-indulgence, which the laws cannot reach: but, after all, on what was it based? Why, that was a question delicate to ask, and imprudent to answer; but, if the truth must be spoken, however reluctantly, the long and short of the matter was this, that Religion was based on custom, on prejudice, on law, on education, on habit, on loyalty, on feudalism, on enlightened experience, on many, many things, but not at all on reason; reason was neither its warrant, nor its instrument, and science had as little connexion with it as with the fashions of the seasons, or the state of the weather."

Over against this travesty of theology stands the rock-ribbed system of the Catholic Church, which, sinning neither by excess nor defect, holds that "the doctrine of our Saviour is indeed perfect in itself and has need of nothing, for as much as it is the power and the wisdom of God." Yet does it not despise the native dignity of the human intellect, but believes "that a rightly and wisely used system of philosophy is able in a certain measure to pave and to guard the road to the true faith, and is able also to prepare the minds of its followers in a fitting way for the receiving of revelation." It knows full well that Greek philosophy does not make the faith more power-

ful, but still it knows that great and glorious truths can be gathered from human reason. It teaches that the philosophy of the schools "is an education leading to the Christian faith," "a prelude and help to Christianity," "a schoolmaster for the gospel." Not confining speculation within the limits of the narrow circle of a mere theory of knowing, it does not make its metaphysics conterminous with psychology, even that caricature of a psychology that ignores or denies the existence of an immortal soul. With a true scientific imagination, it will not divorce knowledge from experience; it scorns to abandon for the mere poetic monistic idealism of the Neo-Kantians its well balanced science of being, built on that sane and moderate dualism borrowed of Aristotle, which, while it exalts mind infinitely above matter, still has room for a real distinction between intellect and the world which it cognizes, and, being rationally theistic, between God and His creation.

The higher unity of pantheism never charmed the true Scholastic. He made indeed the being of the contingent world analogous to the being of God, but infinitely below it. The scholastic mind was ever bent on the bed-rock of being, not wasting its energies on mere forms of thought; but, accepting facts, it made a pronounced objectivity the most characteristic feature of its whole system of philosophy. It accepted as an axiomatic truth the invincible belief that man sees a world which is no part of his own mind, nor yet a necessary shadow cast by the Creator outside His own infinity. This primary dictum of the philosophy of the Schools kept metaphysics and psychology distinct, a distinction altogether ignored by modern idealism, which confounds consciousness with all reality, making it the object, not the instrument, of its cognition; and thus it ends in a vulgar pantheism. Thus Scholasticism is able to establish triumphantly against all the specious arguments of sophistry the *praeambula fidei*—the immortality of the human soul, the existence of God. It shows that God excels in His own peculiar excellence, by the sum of all perfections, by an infinite wisdom from which nothing is hidden, and by a supreme justice, which no shadow of evil can touch. It proves that God is not only true, but the truth itself, incapable of deceiving or being deceived; and thus does

human reason obtain for the word of God the fullest belief and authority.

Thus does this twin alliance of faith and reason, effected in the councils of Scholasticism, reject a separate peace with the foes of truth. Theology was partly divine and partly human. It is divine inasmuch as it came from heaven in revealed truths or principles which human reason developed as it proceeded from premise to conclusion, establishing beforehand, by its own unaided powers, the trustworthiness of the sources of knowledge whence came those truths that lay outside its own special sphere of inquiry, namely: those dogmas that belong exclusively to the higher science of theology, those mysteries of our holy faith which the human mind can neither demonstrate nor comprehend.

Distinct though the two sciences of philosophy and theology are in their formal objects, still are their conclusions ever in complete harmony, because since both spring from the same fountain of knowledge, it is essentially impossible for the God of nature and the supernatural ever to contradict Himself. Faith never contradicts reason, because it does not at all follow that because a mystery is incomprehensible to human reason, it must therefore be labeled a contradiction. Revelation enlarges the horizon of knowledge, and, accepting the limitations of human thought to lie within the bounds of the natural order of things, faith strengthens and supplements and becomes a complement of reason. Beyond the confines where human knowledge terminates, modern agnostic philosophy places the region of nescience, where no human thing can dwell; while the Scholastic, with the light of faith upon his soul and the word of God for a lamp to his feet, enters a new world, a land of promise made known by a higher knowledge revealed by God, to which assent is reasonably given, since the authority of its source has already been demonstrated—the authority of the infallible Godhead. Knowledge, for the Scholastic, is co-extensive with reality. As reality is the twofold realm of science and faith, the latter continuous with the former, assent to its dogmas is still radically reasonable; for belief must rest ultimately on the authority of God, and it is the unaided light of human reason which primarily must tell us that God cannot deceive or be deceived.

If our faith then is not to degenerate into a blind superstition, reason must furnish unaided the motives of credibility and establish beyond prudent doubt the preambles of supernatural faith. Scholasticism, unlike later systems of philosophy, then, does not seek refuge in any insoluble enigmas, any irreconcilable antinomies between faith and reason, but recognizes that revelation is eminently reasonable, and that reason is in a manner divine. This is the greatest triumph of the philosophy of the Schools, this constructive synthesis that clearly defines the provinces of philosophy and theology, while it shows perfect harmony between faith and science, between the human reason and the divine. Catholicity is the true champion of the claims of intellect, for even God Himself or His Church does not ask us to accept the truths of faith blindly, but, as a preliminary thereto, He wishes us to make full use of our reason. All He demands of us is that we trust those to whom He has given the requisite credentials.

Scholastic theology at all times has consequently insisted on the necessity of objective apologetics, and Catholics are the most rational of believers, because they will not rest their beliefs on merely subjective feelings, but only on the rock of objective and infallible criteria. Even the most profound mysteries of the faith, though anything but objectively evident, are not accepted until they have become evidently credible, by the application of standards of assent which are themselves objectively evident in their certainty, which is the ultimate criterion of certitude.

Liberal Protestantism on the contrary rejects reason for the sake of the religious sense. Their faith is only a blind groping after the unknowable that cannot be scientifically justified by reason, according to their own premises. For Catholics, as Pascal truly remarked, "faith is the highest act of reason," and the Vatican Council itself teaches us that right reason demonstrates the foundations of faith. "If any person says that divine revelation cannot become credible by external signs, and that by internal experience alone or by private inspiration men are moved to faith, let him be anathema." [3]

[3] Can. 3, De Fid. Cath.

Relative immanence has its place in Catholic theology, we admit, and some modern Catholic apologists lay great stress on internal feelings and desires; but it is questionable whether this method is practical in scientific apologetics. Hence Catholic theologians are extremely cautious about the emphasis placed on these methods as against the traditional and recognized proofs. As motives of belief they must not receive undue prominence, especially if this is done at the expense of keeping external motives in the background. Without borrowing from Protestant apologetics, subjective states of mind cannot receive too much value in a scientific analysis of the motives of credibility. These should be at all times severely tested in the light of objective facts. It was fear of the light that cannot injure the truth which made Luther take refuge in subjectivism. Kant's subjective idealism, when applied to religion, we have seen develop into pantheism in the hands of Fichte, Schelling, and Hegel; while Schleiermacher did not hesitate to make a mere subjective sentiment the very essence of religion, and the great and penetrating, but unscholastically trained, mind of Newman himself, while still a Protestant, thought it sound criticism to teach that popular feeling and moral instinct was sufficient ground for the reformers of the sixteenth century, in giving their assent to the belief that the Bible was truly the word of God. Psychological voluntarism and credulity may lead into any extravagance in religious states, apart from the restraint of constitutional checks and balances administered under the dry light and before the cold scientific cross-examination of the bar of intellect.

It must not be inferred from our thesis, however, that the assent of supernatural faith is no stronger than the natural motives of credibility warrant. For an act of supernatural faith there is need of divine grace to enlighten the understanding and strengthen the will. We are not dealing explicitly, however, with the act of faith in itself, so much as with the reasons that make the faith that is in us a reasonable service. Our quarrel is with liberal Protestantism, which after it broke with authority went on to ridicule the supernatural, and, calling itself rational, rejected the reasonable credentials demanded of orthodox Christianity; the while appealing to reason, and still inconsistently presuming to pass judgment on

revelation and the supernatural and declaring unknowable everything that transcends the limits of reason, and gratuitously confining the limits of reason itself to knowledge of the phenomena of sensible things only.

The Catholic on the contrary examines the documents of his faith, and tests the value of the motives of his belief. Accepting the primary conceptions of the understanding which are known immediately by the light of reason, such as first principles, he is certain he can acquire the knowledge of God. His reason, too, can establish God's holiness and veracity, and consequently the grounds for the reasonableness of faith in divine revelation, which is ultimately based on the infallible authority of God. This mode of procedure is eminently reasonable, and thus Catholicism is the real apotheosis of intellect; and Protestantism, while boastfully asserting the contrary, stands convicted in principle and in theory of being avowedly hostile to the independent rights of reason, preferring in the name of a false liberty, which is in reality license, the degrading freedom of being in error to the glorious bondage of knowing the truth.

J. C. HARRINGTON.

St. Paul, Minnesota.

Analecta.

ACTA BENEDICTI PP. XV.

I.

COMMISSIO INSTITUITUR AD CODICIS CANONES AUTHENTICE INTERPRETANDOS.

BENEDICTUS PP. XV.

Cum iuris canonici Codicem, fel. rec. decessoris Nostri Pii X iussu digestum, non multo ante, exspectationem totius catholici orbis explentes, promulgaverimus, Ecclesiae bonum ipsiusque natura rei profecto postulant ut, quantum fieri potest, caveamus, ne aut incertis privatorum hominum de germano canonum sensu opinionibus et coniecturis, aut crebra novarum legum varietate, tanti operis stabilitas in discrimen aliquando vocetur. Quapropter propositum Nobis est utrique incommodo occurrere; quod ut efficiamus, Motu proprio, certa scientia atque matura deliberatione Nostra, haec quae infra scripta sunt statuimus atque decernimus:

I. Exemplum decessorum Nostrorum secuti, qui decretorum Concilii Tridentini interpretationem proprio Patrum Cardinalium coetui commiserunt, Consilium seu *Commissionem*, uti vocant, constituimus, cui uni ius erit Codicis canones authentice interpretandi, audita tamen, in rebus maioris momenti, Sacra ea Congregatione cuius propria res sit, quae Consilio disceptanda proponitur. Idem vero Consilium constare

volumus ex aliquot S. R. E. Cardinalibus, quorum unus coetui praesit, Auctoritate Nostra et successorum Nostrorum deligendis; his accedent tum vir probatus, qui sacri Consilii erit ab Actis, tum aliquot Consultores ex utroque clero iuris canonici periti, eadem Auctoritate designandi; sed Consilio ius erit Consultores quoque Sacrarum Congregationum, pro sua quemque re, sententiam rogandi.

II. Sacrae Romanae Congregationes *nova Decreta Generalia* iamnunc ne ferant, nisi qua gravis Ecclesiae universae necessitas aliud suadeat. Ordinarium igitur earum munus in hoc genere erit tum curare ut Codicis praescripta religiose serventur, tum *Instructiones*, si res ferat, edere, quae iisdem Codicis praeceptis maiorem et lucem afferant et efficientiam pariant. Eiusmodi vero documenta sic conficiantur, ut non modo sint, sed appareant etiam quasi quaedam explanationes et complementa canonum, qui idcirco in documentorum contextu peropportune afferentur.

III. Si quando, decursu temporum, Ecclesiae universae bonum postulabit, ut novum generale decretum ab aliqua Sacra Congregatione condatur, ea ipsa decretum conficiat, quod si a Codicis praescriptis dissentiat, Summum Pontificem de eiusmodi discrepantia moneat. Decretum autem, a Pontifice adprobatum, eadem Sacra Congregatio ad Consilium deferat, cuius erit, ad Decreti sententiam, canonem vel canones redigere. Si decretum e praescripto Codicis discrepet, Consilium indicet cuinam Codicis legi nova lex sufficienda sit; si in decreto res vertetur de qua Codex sileat, Consilium constituat quo loco novus canon vel novi canones sint in Codicem inserendi, numero canonis, qui proxime antecedit, *bis, ter*, etc. repetito, ne canon sede sua moveatur ullus aut numerorum series quoquo pacto perturbetur. Quae omnia, statim post Sacrae Congregationis Decretum, in *Acta Apostolicae Sedis* referantur.

Quae Nobis videmur utiliter in hac causa decrevisse, ea omnia et singula, uti decreta sunt, ita rata et firma esse et manere volumus ac iubemus: contrariis non obstantibus quibuslibet.

Datum Romae apud sanctum Petrum, die XV mensis septembris anno MCMXVII, Pontificatus Nostri quarto.

BENEDICTUS PP. XV.

II.

OPPIDUM BRENTWOOD IN EPISCOPALEM CIVITATEM ERIGITUR ET IN EO SEDES EPISCOPALIS CONSTITUITUR NOVAE DIOECESIS IN ANGLIA NUPER ERECTAE.

BENEDICTUS EPISCOPUS

Servus Servorum Dei

Ad perpetuam rei memoriam.

Universalis Ecclesiae procuratio, Romanis Pontificibus credita, illos admovet ut novas in orbe catholico dioeceses constituat, quum id ad maiorem dominici gregis utilitatem cedere videatur.

Cum igitur ad incrementum religionis et ad maius animarum bonum opportunum et necessarium visum sit ut latissima Westmonasteriensis archidioecesis, in Anglia, in duas partes divideretur novaque et distincta dioecesis efformaretur, Nos, de consensu dilecti filii Nostri Francisci tituli S. Pudentianae S. R. E. Cardinalis Bourne, hodierni archiepiscopi Westmonasteriensis, suppleto insuper, quatenus opus fuisset, aliorum, quorum interest vel sua interesse praesumeret, consensu, ex consulto quoque Venerabilium Fratrum Nostrorum S. R. E. Cardinalium S. Congregationis Consistorialis Patrum, Comitatum seu Provinciam civilem, cui nomen *Essex*, a dioecesi Westmonasteriensi distraximus atque divisimus et in propriam ac distinctam dioecesim constituimus et suffraganeam Metropolitanae Ecclesiae Westmonasteriensi statuimus ac decrevimus.

Imminente autem Consistorio diei vigesimae secundae mensis martii currentis anni Domini millesimi nongentesimi decimi septimi, ne res infecta diu remaneret et beneficium differretur, Nos in novae dioecesis Administratorem Apostolicum, usque dum de nova sede et Cathedrali Ecclesia deligenda aliisque determinandis opportuna consilia susciperentur, dilectum filium Bernardum Ward, collata eidem in memorato Consistorio Episcopali dignitate una cum titulari Ecclesia Lyddensi, deputavimus.

In praesenti vero cum iidem Archiepiscopus Westmonasteriensis et Administrator Apostolicus censuerint optimum con-

silium esse, sedem episcopalem novae dioecesis in civitate *Brentwood* collocare, Cathedralem Ecclesiam in ea constituere, ab eaque nomen novae dioecesis indicare, Nos, omnibus mature perpensis, de Apostolicae potestatis plenitudine, memoratum oppidum *Brentwood* in civitatem episcopalem erigimus et in eo sedem episcopalem constituimus, cum omnibus iuribus et privilegiis quibus ceterae sedes Episcopales in Anglia gaudent.

Quod vero attinet ad novae dioecesis regimen et administrationem, ad novi Episcopi eiusque in Episcopatu successorum potestatem, auctoritatem, attributiones, officia, iura ac munia, item ad clericorum et fidelium iura ac onera, aliaque huiusmodi, servanda iubemus, quae Sacri Canones et praecipue Tridentinum Concilium statuunt ac praescribunt: sartis tectis ceteris declarationibus deinceps a S. Sede editis servatisque de iure servandis, sicut in ceteris omnibus Angliae dioecesibus.

Fines insuper novae Brentwoodensis dioecesis eos volumus et decernimus esse, quos nunc habet Comitatus civilis, seu Provincia, cui nomen *Essex*.

Ad novam denique Cathedralem Ecclesiam Brentwoodensem eumdem Venerabilem Fratrem Bernardum Ward transferimus eique in Episcopum praeficimus et pastorem ipsumque proinde a vinculo, quo titulari Ecclesiae Episcopali Lyddensi tenetur, absolvimus.

Quae autem hisce Litteris, Apostolica auctoritate, a Nobis decreta sunt, nulli hominum, ullo unquam tempore, infringere aut iis repugnare vel quomodolibet contraire liceat. Si quis, quod Deus avertat, hoc attentare praesumpserit, sciat obnoxium se evasurum esse poenis a sacris canonibus contra obsistentes exercitio ecclesiasticae iurisdictionis statutis. Ad haec autem exequenda deputamus eumdem Cardinalem Archiepiscopum Westmonasteriensem, eidem necessaria huic negotio facultates tribuimus, etiam subdelegandi alium virum, in ecclesiastica dignitate constitutum, ac definitive sententiam dicendi de quavis occurrente difficultate, vel oppositione, imposito onere Romam ad Sacram Congregationem Consistorialem infra sex menses, fidem, authentica forma exaratam, absolutae executionis huius mandati transmittendi. Decernimus denique has praesentes litteras valituras contrariis quibuslibet, etiam peculiari et expressa mentione dignis, minime obstantibus.

Datum Romae apud sanctum Petrum, anno Domini MCMXVII, die XX mensis iulii, Pontificatus Nostri anno tertio.

Loco * Plumbi.

O. CARD. CAGIANO DE AZEVEDO,
S. R. E. Cancellarius.

✠ C. CARD. DE LAI, Ep. Sabinen.,
S. C. Consistorialis Secretarius.

III.

CONCEDITUR UT ORDINIS PRAEDICATORUM FRATRES, SORORES ET TERTIARII IN COMMUNI VIVENTES ACCIPERE POSSINT ABSOLUTIONEM GENERALEM CUM INDULGENTIA PLENARIA DIE FESTO B. M. V. A. ROSARIO, ADDITA FACULTATE ABSOLUTIONEM HUIC FESTO ALIISQUE ADNEXAM ACCIPIENDI INTRA OCTIDUUM.

BENEDICTUS PP. XV.

Ad perpetuam rei memoriam.—Supplices ad Nos preces adhibuit dilectus filius Procurator Generalis Ordinis Fratrum Praedicatorum, vota depromens Capituli Generalis Friburgi in Helvetia mense augusto superioris anni celebrato, ut de Apostolica benignitate festus dies Sanctissimi Rosarii B. Mariae Virginis inter illos adnumerari possit, quibus Fratres Sororesque nec non Tertiarii in communitate viventes Ordinis ipsius, absolutionem generalem cum indulgentia plenaria recipere possunt. Nos votis his piis annuentes, audito dilecto filio Nostro S. R. E. Cardinali Maiore Poenitentiario, de omnipotentis Dei misericordia ac BB. Petri et Pauli Apostolorum Eius auctoritate confisi, concedimus et largimur, ut in universo Ordine Praedicatorum, ubique terrarum, festus dies SSmi Rosarii B. Mariae Virginis quotannis inter illos dies recenseatur quibus Fratribus Sororibusque nec non Tertiariis in convictu degentibus Ordinis illius fas est absolutionem generalem cum plenaria indulgentia recipere. Ad haec largimur, ut praedicta absolutio eique adnexa indulgentia, tum pro festo Rosarii, tum pro aliis dicti Ordinis festis concessa, in aliam intra octavam diem transferri licite queat si forte aliquod impedimentum obsit quominus propria die habeatur. Contrariis non obstantibus quibuscumque. Praesentibus perpetuis futuris temporibus valituris. Volumus autem ut praesentium Litterarum transumptis seu

exemplis, etiam impressis, manu alicuius Notarii publici subscriptis ac sigillo personae in ecclesiastica dignitate constitutae munitis eadem prorsus fides adhibeatur quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae apud Sanctum Petrum, sub annulo Piscatoris, die XI iunii MCMXVII, Pontificatus Nostri anno tertio.

P. CARD. GASPARRI, *a Secretis Status.*

SUPREMA SACRA CONGREGATIO S. OFFICII.

DECRETUM.

CONCEDITUR INDULGENTIA CCC DIERUM RECITANTIBUS IACULATORIAM PRECEM AD B. M. V. "A FIDUCIA".

Sanctissimus D. N. D. Benedictus div. Prov. Pp. XV, die 3 ianuarii 1917, ad preces moderatorum et alumnorum pontificii seminarii maioris Lateranensis, in cuius minori sacello imago B. V. Deiparae, a Fiducia nuncupata, praecipuo cultu honoratur, universis christifidelibus, qui, corde saltem contrito, eandem beatissimam Virginem his verbis: *Mater mea, fiducia mea!* devote invocaverint, quoties id egerint, indulgentiam trecentorum dierum, animabus quoque igne piaculari detentis profuturam, benigne concedere dignatus est. Quam Indulgentiam in perpetuum valituram esse, absque ulla Brevis expeditione, clementer indulsit. Contrariis quibuscumque non obstantibus. Documentum huius concessionis ad Supremam hanc Congregationem S. Officii, iuxta *Motu proprio* eiusdem SS. D. N., d. die 16 septembris 1915, rite exhibitum fuit, die 27 ianuarii, anno 1917.

R. CARD. MERRY DEL VAL, *Secretarius.*

L. * S.

Carolus Perosi, *Ads. S. O.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

ACTS OF POPE BENEDICT XV: (1) A Commission on the interpretation of the new Code of Canon Law is appointed; (2) the town of Brentwood is made the episcopal seat of the new diocese of Essex, recently erected as a suffragan see of Westminster, England; (3) Dominican Brothers and Sisters and Tertiaries living in community may receive general absolution with plenary indulgence on the feast of Our Lady of the Rosary or within the octave of the same.

CONGREGATION OF HOLY OFFICE grants an indulgence of one hundred days for the recitation of an ejaculation to Our Lady: "Mater mea, fiducia mea."

THE PRIEST'S INTENTION AT MASS.

To the Editor, THE ECCLESIASTICAL REVIEW.

In his excellent article on "The Priest's Intention at Mass" in the September number the Rev. D. Barry gives the following advice regarding the disposal of doubtfully consecrated (secondary) matter. "Well, the priest cannot in any circumstances distribute it to the people, of course. And there are two practical methods open to him. One is to put the particles in question in the tabernacle and to consecrate them or have them consecrated conditionally in the next Mass celebrated on the same altar. And another plan, which is recommended by Saint Alphonsus, is not to reserve them at all, but to consume them after the chalice . . . " (p. 244).

Evidently there may be occasions when it would be most inconvenient to adopt this advice, e. g., where there is only one priest in the church and there are many wishing to go to Holy Communion, say, on the First Friday of the month. But is this the only course open to the priest in such a predicament? I am speaking throughout this note of doubtfully consecrated (secondary) matter only. Why not consecrate the particles or ciborium in question *sub conditione* in the *same* Mass before the priest's Communion, whether before or after the con-

secration of the chalice? I know well what will be the immediate answer to such a question: that the new consecration is unlawful, because it is an inchoate and mutilated sacrifice. Lehmkuhl (Casus, II, 130) says of a similar case: "Cum enim in nostro casu formula maior pro sacerdotis communione rite consecrata esset, nova consecratio novum sacrificium inchoasset —quod facere est illicitum."

I have never been able to understand why Lehmkuhl, usually so clear and well founded in his decisions, should maintain that this new conditional consecration is unlawful, especially as the Rubrics of the Missal, "De defectibus in celebratione missarum occurrentibus", give four instances in which the priest is directed to begin what he calls an inchoate and mutilated sacrifice. As the matter is so practical and the course suggested will often save grave inconvenience and sometimes offence, I trust you will give me leave to quote from the Rubrics the passages bearing on this question, which require little or no comment.

Title "De defectu panis," III, 7, says: "Si hostia consecrata dispareat, vel casu aliquo, ut vento aut miraculo, vel ab aliquo animali accepta, et nequeat reperiri: tunc *altera consecretur* . . . " Evidently such an accident may happen after the consecration of the chalice. The Rubric would not direct the priest to do what is unlawful, if the new consecration were a mutilated sacrifice: the second (conditional) consecration is by a necessary connexion part and parcel of the first consecration. Under the title "De defectibus in ministerio ipso occurrentibus", X, 6, 7, 13, the following directions occur: "Si aliquid venenosum ceciderit in calicem, vel quod provocaret vomitum, vinum consecratum reponendum est in alia calice et *aliud vinum cum aqua apponendum denuo consecrandum* . . . " "Si aliquid venenatum contigerit Hostiam consecratam, tunc *alteram consecret* . . . " "Si vero nihil omnino remansit [when the consecrated chalice has been upset], ponit vinum et aquam *et consecret* . . . "

Such clear directions require no comment: they all presuppose that the new consecration is not an inchoate and mutilated sacrifice, and therefore not unlawful. Objection may be taken, of course, on the ground that in these instances there is question only of the primary matter of the sacrifice, and

my suggestion applies only to the secondary matter. The new consecration in these instances is required, not for the essence of the sacrifice—this consists in the twofold consecration which has already taken place—but only for the complement of the sacrifice, that is, the priest's Communion under both kinds. Whether there is a parity between the two cases —the priest's Communion and the peoples' Communion—I leave it to your Reverend readers to decide. I submit, therefore, that when there is a real doubt as to the consecration of the secondary matter of the sacrifice, it is quite lawful to consecrate the particles in question *in the same Mass sub conditione*. This will remove much anxiety from a scrupulous conscience and will obviate grave inconvenience and sometimes offence which would arise by leaving the doubtfully consecrated particles to be consecrated in another Mass.

EDWARD R. JAMES.

Brynmawr, England.

CATHOLIC JOURNALISM IN ITALY.

For the past twenty years the growth of Catholic journalism in every country, in both the New and the Old World, has been remarkable. In Italy this progress has been particularly evident, mainly because attacks of the anti-religious (it calls itself "anti-clerical": the word serves as a mask) camp have rendered imperative the combined labor of the priest and the zealous layman in the editorial room.

With success and enthusiasm the clergy of this country labors in the field of Catholic journalism, some regarding it as a fixed part of their lifework, others, after the manner of a hobby. No matter in what light the individuals look upon it, their journalistic activity is productive of excellent results. One of the chief proofs of this is seen in the change of tone in matters religious, which those who scan the "anti-clerical" press may discern.

No more useful hobby, probably, can the priest of Italy or of any other country cultivate. Many years ago an exceptionally able prelate, addressing a large body of seminarians on the best way of employing their spare time on the mission, recommended each of them to have a hobby. He had gone

through the mill himself in all its grades—assistant priest, parish priest, professor of theology, auxiliary-bishop, bishop, finally archbishop and metropolitan. From all points of view the aged giant, giant in mind and in body, was eminently fitted to talk to young clerics about the mission. A man of broad common sense, His Grace had the gift of humor, was an author in history and theology, had written some fiery poems on his native land as a young priest, was so keen a sportsman that when three-score and ten he loved yet to stalk over hill and dale with his dog and gun, and to sail his yacht alone on the Atlantic billows.

So he strongly insisted upon each priest having a hobby. Be it music, astronomy, or field sports, or reading or writing—no matter what it should be, let the young priest have one at hand for the time left to him after his duties are done and his professional studies attended to. Happy, said the aged prelate, is the priest who has one of these hobbies.

One of them is writing. If the priest who has a useful hobby is happy, thrice happy is he who cherishes that of the pen. What are the results of the priestly pen rightly used? First, consolation in lonely hours; secondly, edification to his readers; thirdly, honor to the diocese to which he pertains; fourthly, glory to the cause of Catholic literature.

With the exception of priests engaged in missionary work of cities and large towns, the cleric has, ordinarily speaking, a certain amount of time on his hands. In what more consoling manner can this be employed than in writing a column for the local newspaper, or a magazine article, or, if the priest be a master in Israel, in adding another chapter to his latest book? If pecuniary remuneration results from the work, well and good. If not, his pen has at least added another bit of merit to the pile already lying inside the Golden Gate, a pile that Simon Barjona will not fail to point out to him some fine day when this sturdy Galilean bids him welcome to the company of the chosen twelve.

And then the people of the parish! They are proud to see Father Tom's composition in the paper, or to point out his touch in case his name is not signed, and to compare this with what he said "last Sunday". If Father John of the neighboring parish had written a similar paragraph in much better style, its

beauty, when compared by them with what "their own" may write, would scarcely share the fate of the flower that wastes its sweetness on the desert air. For in all this wide world none can compare with what "their own priest" puts in print. Thank God, it is still one of these incongruities of life that, differ how pastor and people may on a thousand points, the latter always keep the warmest corner of their hearts for "their own priest".

Is it true that it can be strongly doubted that ecclesiastics give as much thought as they might to the importance of Catholic publications, whether as a hobby to while away usefully a spare hour or as a means of religious propaganda? If it is, it is because the power of the press is not sufficiently realized, though not through lack of zeal, for that cannot be predicated of the clergy anywhere.

Anyhow, the number of clerics who give time to journalism in some form or other has vastly increased of late years. Some conduct ecclesiastical reviews; some diocesan organs; and few there are who do not contribute a column or an article from time to time after the manner of *dilettanti*.

Let me give here a list of the examples of journalistic enterprise which we have to-day in Italy, or rather a portion of the list—for, to write it down, much more to collect the material for it, would be too big a task. The first on the list is one who fully intended giving much of his time and energy to the Catholic press and was prevented from doing so only by a more imperious call. I refer to the young Giacomo della Chiesa, who in his twenty-first year won the laurels of a lawyer in Genoa and then came to Rome to study for the priesthood in the Capranican College, "the cradle of Cardinals". In a letter dated 13 November, 1875, to a college fellow of his in Genoa, Pietro Ansaldo, who had graduated in law along with him, the young levite wrote: "I confess to you [they must have been intimate friends: the pronoun is in the second person singular] that, if God did not call me for some years yet to the retirement of works of piety in community life and to theological studies, I would consecrate all my leisure time to the Catholic press. Don't lose courage in face of difficulties. Where would the Church be if the Apostles were counted on leaving the Cenacle?" Assuredly, a great journalist was lost when we

see how firmly and sagaciously the hand that penned this letter now holds the helm of the bark of Peter?

But if Catholic journalism in Italy lost Pope Benedict XV, the law of compensation made up for it in two able disciples who took pen in hand about the same year. These were two young Neapolitan priests, Don Giuseppe Pignatelli di Belmonte and Don Giuseppe Aversa, the former of whom, the scion of a princely and wealthy house, purchased *La Libertà Cattolica* of Naples and worked on it for a number of years with Don Aversa on his staff as writer on the politics of the day. During the time in which their connexion with this paper lasted, both priests achieved excellent results in Italy's most populous city. Unfortunately one of them passed away last April in the person of the Most Rev. Giuseppe Aversa, Titular Archbishop of Sardi and Nuncio Apostolic of Munich, after serving in the Pontifical Diplomatic Service of Vienna, Cuba, and Brazil. His remains were laid in the crypt of the Cathedral of "the German Rome," amid expressions of regret on the part of the King and Queen of Bavaria, the Government and nobility of Munich, all of whom attended the funeral obsequies.

The other is His Eminence Cardinal Granito di Belmonte, Bishop of the suburban diocese of Albano, one of the Cardinals *in Curia*, who, though now precluded by his duties in the Sacred College from wielding the pen, does not fail to take a deep interest in Catholic journalism.

There is another member of the Senate of the Church who, until quite recently, was one of the grand phalanx of knights of the pen, so recently, indeed, that he left the editorial chair straight for a seat in the College of Cardinals. This is Cardinal Niccolo Marini, of the "Title" of S. Maria in Domnica. Under the auspices of Pope Leo XIII Cardinal Marini founded *Il Bessarione* in 1896, a periodical published by him in Rome in the interests of the reunion of the churches of the Orient and the Occident. This publication has done much for the cause so close to the heart of the Vicar of Christ. Only by accident did I come to learn some months ago that the principal reason which Pope Benedict XV had for elevating Monsignor Marini to the dignity of the Roman purple was the fact of his having founded *Il Bessarione* and done so much through it for the recall of straying sheep in the East to the

Western fold. On inquiring at the Papal Secretariate of State if there were any truth in the report of the Pope's intention to appoint a cardinalitial commission for the reopening of the question relating to the validity of Anglican Orders, the Deputy Secretary of State assured me of the great weight *Il Bessarione* had with the Holy Father in raising its editor to the dignity of cardinal.

Another foundation of Monsignor Marini's is *Il Crisostomo,* a periodical devoted to the subject of sacred eloquence for the use of the clergy of Italy. And still another publication stands to his credit, viz. *La Donna Italiana.* His Eminence is now rounding out his seventy-fourth year, and he insists as firmly as he did forty years ago on the power of the Fourth Estate.

Than Cardinal Pietro Maffi, Archbishop of Pisa, Italy does not hold within her confines a more strenuous propagandist for the diffusion of a sound press. One of the most influential cardinals in the recent and in the present pontificate, he has even urged his priests and people to push forward the safe, up-to-date newspaper in every possible way. The pen of the Cardinal Archbishop of Pica is never idle, as the aristocrats among the scientific periodicals of Europe can attest, for he is in the front rank of the astronomers of this continent. He is President of the Vatican Observatory. When Pius X decided a few years ago to reorganize the institution, he entrusted the entire management to Cardinal Maffi. He has been called—and truly so—

> Civitatis ac patriae,
> Religionis et Ecclesiae,
> Constans fortisque defensor.

If we look for further examples in the Sacred College for powerful and practical upholders of the press, we may point out His Eminence Cardinal Hornig, Bishop of Veszprimia, Hungary (recently deceased), who edited the periodical *Religio* for eight years before being raised to the episcopal dignity.

Another able editor was the late Cardinal Gennari, who for a number of years prior to his death conducted *Il Monitore Ecclesiastico,* an Italian monthly dedicated chiefly to the subject of Canon Law. His successor is the Right Rev. Luigi

Lavitrano, Bishop of Cava and Sarno, a profound jurist and an able diocesan administrator, to whom Benedict XV recently sent, through the medium of the Papal Secretary of State, a letter conveying his strong appreciation of the work done by *Il Monitore* among the clergy and congratulating the Bishop on his ability " to alternate the cares of the episcopal ministry with noble studies of law."

Still another brilliant head of a periodical devoted to the same subject is the Right Rev. August Boudinhon, Pronotary Apostolic, a Frenchman, who was called to Rome last year to act as Rector of S. Luigi dei Francesi, the national church of France. Mgr. Boudinhon, who has the reputation of being one of the ablest, if not the chief of French jurists, edited *Le Canoniste Contemporain.* When he had settled into his new residence in S. Luigi dei Francesi last year the Holy Father directed that Mgr. Boudinhon be nominated Consultor to the S. Congregation of the Council, the S. Congregation of the Sacraments, and the S. Congregation of Studies, bodies in which profound learning is a *sine qua non.*

So much for the lights of higher realms. If we go down to the rank and file of the clergy, we find similar lively activity among them in the field of Italian journalism. In Florence the editor of *L'Unità Cattolica*, a Catholic militant daily, is Don Cavallcanti, a scholarly ecclesiastic, argus-eyed and strong of pen, of whom anti-religious journalists in this country entertain a salutary fear.

In every corner of Italy exist little weekly or bi-monthly two sheet productions, run on next to nothing, with the object of giving the local clergy as much annoyance as possible. Needless to say, " the Vatican " is given a share of all the vitriolic ink which these pestiferous little sheets can afford. Evidently then, it is incumbent upon the clergy and the earnest Catholics in the districts that are pestered by such cancrous growths to keep them from doing as much mischief as they can. Hence the number of useful and well written newspapers with which the priests of Italy are connected. Thus it is that Rome, Naples, Florence, Turin, Piacenza, Pisa, Milan, and the smaller cities and most of the large towns of Italy, have their respective Catholic organs of a militant species, manned by able priests and zealous laymen who exercise no small influence on the

manner in which their anti-religious contemporaries expend their energies in spattering ink.

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"HEART" IS A BETTER WORD THAN "BOWELS", IN BIBLE TEXTS

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Rickaby says in his scholarly notes: "It is time we were rid, everywhere in our English Bible, of the rendering *bowels*, and substituted *heart*, except where the word occurs in its physical sense".[1]

Bowels should also be dropped from our prayer books. *Viscera*, the Latin word, and its corresponding Greek word, mean the whole interior of the body—brain, heart, entrails, etc.; and in a figurative sense, the interior of the soul—the affections. Bowels formerly was an accurate translation of *viscera*; but it has lost its wide meaning, and in common usage to-day means only the intestines. We no longer call the brain or heart a bowel.

It is unfortunate, for now we have no English word, unless perhaps insides, for all the internal organs, and so we are compelled to take into our language *viscus* and *viscera*. It is unfortunate also that we have lost "bowels" in its tropical sense, meaning the emotions of the soul, its common Scriptural meaning. "Heart" imperfectly takes its place, for the soul's emotions affect not only the heart, but the whole body, stomach, intestines, nerves, and even the skin, causing flush and pallor; but heart is the best substitute that we have. Compare e. g. the following versions:

In *visceribus* Jesu Christi.[2]
In the *bowels* of Jesus Christ.[3]
In the *tender mercies* of Christ Jesus.[4]
With the *tender affection* of Jesus Christ.[5]
With the *tenderness* of Christ Jesus.[6]
With *tender* Christian *affection*.[7]
With the *affection* of Christ Jesus Himself.[8]

[1] Rickaby, *Further Notes on St. Paul*, p. 192.
[2] Phil. 1: 8. [3] Rhem. AV. [4] RV. [5] Baptist v.
[6] 20th Cent. v. [7] Weymouth. [8] Moffatt.

In the *heart* of Christ Jesus.[9]

In the Benedictus: "Per *viscera* misericordiae Dei nostri" is rendered:

Bi the *inwardnesse* of the merci of oure god.[10]
Through the *bowels* of the mercy of our God.[11]
Through the *tender* mercy.[12]
Because of the *tender* mercy.[13]
Because of the *heart* of mercy.[14]
Through the *tender* compassion.[15]

It might be rendered: Through the merciful (or compassionate) heart of our God.

Whilst the acolyte pours wine and water over the priest's fingers at Mass, the latter says: "May thy Body, O Lord, which I have taken, adhaereat *visceribus meis.*" These words are translated:

Cleave to my *bowels.*[16]
Cleave to mine *inmost parts.*[17]
Cleave to my *breast.*[18]

The veils that enshroud our Saviour and conceal Him from sight, touch, and taste—the color, form and taste of bread—so long as they remain unchanged, retain Him, but after they begin to change He is gone.

The veils that hide the Real Presence, begin to change as soon as they are received into our mouths, and are gone shortly after being received into the breast or stomach. We do not pray that these veils may not change, in order to retain Jesus in His physical Presence longer, but that the effects of His Coming may stay in our souls, and in our bodies also, fitting them for a glorious resurrection. So, taking Father Rickaby's advice, we might translate: Stay in my *heart.*

[9] "The best translation of this, to the modern Catholic ear, and an accurate version too, is *in the heart of Christ Jesus,* the heart being taken for the seat of affections as in our worship of the Sacred Heart. The R. V. *tender mercies* is somewhat out of point." Rickaby, p. 65.

[10] Wiclif, Lk. 1: 78.
[11] Rhem, AV mg, 1st ed.
[12] AV et al.
[13] RV.
[14] RV m.
[15] Weymouth.
[16] Raccolta appendix.
[17] Lassance's *New Missal.*
[18] *The Mass,* Pace and Wynne.

Any ordinary man who gives it time and study, may hit upon some happy phrases, better than any that we now have, in translations of the Scriptures and the Liturgy. The following texts, e. g. from the Revised Protestant Version could be improved:

Wherefore my bowels sound like an harp for Moab, and mine inward parts for Kir-heres.[19]

My heart is like wax: It is melted in the midst of my bowels.[20]

My bowels, my bowels! I am pained at my very heart.[21]

J. F. S.

CONDITIONAL ABSOLUTION "IN ARTICULO MORTIS."

Qu. Bertha is a zealous convert to the Catholic Church; her brother Paul is at her home, dangerously ill. Bertha desires very much to see her brother die within the fold of the Church. So she sends for a priest, who finds Paul in his last agony. She informs the priest that Paul is a rigid adherent of the Lutheran Church and asks that he be prepared for death without any mention of the doctrines of confession and purgatory. The priest elicits from the dying man an act of faith in the Unity and Trinity of God and also an act of universal contrition. He then absolves him conditionally. Paul dies. The priest, later, is requested by Bertha to have Paul buried in the Catholic cemetery, which is blessed, but meets the request with an emphatic refusal. What is your opinion of the priest's *modus agendi* in this case?

Resp. It is presumed that, in the circumstances, the priest has no reasonable doubt of the validity of Paul's baptism. We take for granted also that, in view of what Bertha tells him, he could not venture to obtain from the dying man a renunciation of heresy. Thirdly, the priest may prudently judge that Paul is a material heretic; that he is, as we say, in good faith. When these conditions are fulfilled, most theologians agree that absolution may be given *sub conditione*. Indeed, conditional absolution is permitted by some theologians even when the case is not so clear as this. For, as Bucceroni reminds us, "In casu necessitatis licet uti opinione etiam tenuiter probabili in favorem periclitantis" (Cas. 2, n. 127, 5). Burial from the church and interment in the Catholic cemetery are matters,

[19] Is. 16: 11. [20] Ps. 22: 14—Cath. vers. 21: 15. [21] Jer. 4: 19.

however, which belong, so to speak, to external administration. We cannot lay down a general rule, except to call attention to the regulations of the Second Plenary Council of Baltimore, and to the policy of the Roman Congregations, which has been to refer doubtful cases to the judgment of the Ordinary. The new Code of Canon Law (Canon 1240) ordains: "Occurrente praedictis in casibus aliquo dubio, consulatur, si tempus sinat, Ordinarius; permanente dubio, cadaver sepulturae ecclesiasticae tradatur, ita tamen ut removeatur scandalum." The question is discussed in the first volume of the REVIEW (pp. 113 and 266).

EVASION OF RESERVATION.

Qu. Dr. X, a subject of diocese A, is the principal agent in procuring an abortion. He knows perfectly well that his sin is reserved to the bishop of his diocese. Expressly to avoid the law, and not to put his confessor to the trouble of applying for faculties, he crosses over to the neighboring diocese B, where the sin of abortion is not reserved. He goes to confession and confesses his sin, saying, "Father, when I came here I knew that this sin was reserved to the bishop of my diocese, and is not reserved here. My sole purpose in coming was to avoid the law of my diocese." Can the confessor absolve him? Is not this a plain case of acting *in fraudem legis?*

Resp. As there is no mention of reserved censure, it is taken for granted that there is question solely of absolving from a reserved sin. The physician in the case is a *peregrinus* in diocese B. Ordinarily, the jurisdiction of his confessor not being restricted in regard to the sin of abortion, he could be validly absolved. His case is complicated, however, by his open declaration that he acted apparently *in fraudem legis.* Nevertheless, the penitent's statement does not prove conclusively that he acted *in fraudem legis,* in the canonical sense. *Fraus legis,* strictly speaking, occurs when the penitent acts for the purpose of escaping the judgment of his own bishop ("declinare judicium proprii pastoris"). The fact that he went into diocese B for the sole purpose of making his confession does not prove *fraus legis,* unless he intended, and we do not see any evidence that he did intend, to slight, so to speak, the authority of his bishop. A decree of the Holy

Office, 13 July, 1916, owing perhaps to the ambiguity that surrounded the phrase *in fraudem legis*, declares: "A peccatis in aliqua dioecesi reservatis absolvi possunt poenitentes in alia dioecesi ubi reservata non sunt, a quovis confessario, sive saeculari sive regulari, etiamsi praecise ad absolutionem obtinendam eo accesserint". And the new Code of Canon Law declares: "[Reservatio cessat] extra territorium reservantis, etiamsi dumtaxat ad absolutionem obtinendam poenitens ex eo discesserit" (Canon 900, n. 3). We think that the absolution in the case is valid; that the phrase "not to put his confessor to the trouble of obtaining faculties" should be given due weight, and that the expression "My sole purpose was to avoid the law of my diocese" meant no aspersion on the diocesan legislator, but means merely, "I came here for the sole purpose of making my confession".

FUNERAL MASS "IN DIE OBITUS."

Qu. When the news of the death of a person in a distant country, say of a soldier at the front, does not arrive until several days, or even weeks, after the *dies obitus*, can a funeral Mass be celebrated as *in die obitus?* Is there any explicit decree in the matter?

Resp. There is a general decree of the S. Congregation of Rites, dated 2 December, 1891, which, after declaring the days on which a solemn requiem Mass may be celebrated *praesente cadavere,* continues: "Denique, eadem Missa celebrari poterit pro prima tantum vice post obitum vel ejus acceptum a locis dissitis nuntium, die quae prima occurrat, non impedita a festo duplici primae et secundae classis vel a festo de praecepto; quo etiam in casu Missa dicenda erit ut in die obitus". (Decree 3755, N. III.) It is evident from the decree that this may be done notwithstanding the fact that the body has been interred elsewhere with a funeral Mass.

LAUDS AT OFFICE FOR THE DEAD.

Qu. When, immediately before a Requiem Mass, *absente cadavere*, the Office of the Dead is recited or sung, should the Office include Lauds or only one Nocturn, without Lauds? Theory and practice seem to be at variance in this matter.

Resp. The Roman Ritual, Tit. VI, Cap. 5, "De Officio faciendo in Exequiis, absente Corpore Defuncti et in die 3°, 7°, 30° et Anniversario" prescribes: "Officium mortuorum cum tribus nocturnis et laudibus et antiphonis duplicatis, vel saltem unum nocturnum cum tribus lectionibus et laudibus et Missa". That this rubric, however, is not strictly prescriptive as to the recitation or singing of Lauds is apparent from Cap. 3, n. 16 of the same Title of the Ritual. The rubric in this case has reference to the Office recited before the Mass, *praesente cadavere*, and reads: "Si vero ob rationabilem causam, videlicet ob temporis angustiam, vel aliorum funerum instantem necessitatem praedictum Officium Mortuorum cum tribus nocturnis et laudibus dici non potest . . . dicatur saltem primum nocturnum cum laudibus, vel etiam sine laudibus, maxime ubi ejusmodi viget consuetudo." If, where such a custom prevails, it is allowed, for a reasonable cause, to omit the recitation of Lauds in the services held *praesente cadavere*, it is fair to argue *a fortiori*, as Cardinal Gennari does,[1] that the recitation of Lauds may, in similar conditions, be omitted when the services are held *absente corpore defuncti.*

PRAYER FOR BISHOP IN CANON OF THE MASS.

Qu. When a titular bishop recites the Canon of the Mass, should he insert the name of the bishop in whose diocese he is celebrating, or should he, like the bishop of the diocese, insert the words "me indigno servo tuo"? We have not at hand the Pontifical or any other authority to decide this question.

Resp. The Pontifical, after prescribing the use of the words "et me indigno servo tuo," in the Mass celebrated by the bishop, adds, "Si vero celebrans non fuerit episcopus, omissis illis verbis, eorum loco dicat "et Antistite Nostro N." Since the titular bishop is really a bishop, he should, according to the Pontifical, use the first formula. As the rubricists somewhat quaintly express it, "Episcopi non orant pro aliis episcopis, quia non sunt ipsis superiores".

[1] *Quistioni Liturgiche*, p. 46.

ALCOHOL IN ALTAR WINE.

Qu. Some years ago I read in THE ECCLESIASTICAL REVIEW that the S. Congregation allowed a certain quantity of alcohol to be added to altar wine during the fermentation. Will you kindly let me know through the REVIEW whether any kind of alcohol will do, or must it be from grapes?

Resp. The decree in question is published in the REVIEW, Vol. XVI, pp. 96-298. It was issued by the Holy Office 7 August, 1896, and has been referred to more than once in these pages. It prescribes that the alcohol added be grape alcohol ("spiritus extractus ex genimine vitis"), and that it should not bring the alcoholic strength of the wine above seventeen or eighteen per cent. Pure wines, however, which naturally have an alcoholic strength in excess of eighteen per cent, are "materia apta."

PATRON OF AVIATORS.

Qu. Is there a patron saint of aviators, or a medal specially blessed for them?

Resp. So far as we have been able to ascertain, there has been nothing of an official nature determined or decreed in this matter. It is possible that, on special request, the devotion of a particular aviator to a certain saint may have been approved; but we have been unable to find anything authoritative.

REPRESENTATIONS OF THE IMMACULATE CONCEPTION.

Qu. Are there any authoritative decrees in regard to the manner in which the Immaculate Conception should be represented in pictures, statues, and medals? Or, is the artist free to follow his own fancy? Is the mode of representation used in the "miraculous medal"—outspread hands radiating rays of grace, an aureole of nine stars, and the serpent under foot—formally approved?

Resp. There are decrees of the S. Congregation of Rites tolerating, but not prescribing, certain modes of representing the Immaculate Conception in Christian art. Father Nieuwbarn in his *Church Symbolism* writes (p. 116): "In more recent years this motive [the Immaculate Conception] has ob-

tained a more stereotyped form in the pictures of Our Lady of Lourdes. They represent the Blessed Virgin in the way she showed herself in many apparitions to Mary Bernadette Soubirous, in a white flowing dress, with light blue girdle, on the right arm a rosary with golden cross, the eyes lifted up to heaven, the hands crossed in prayer resting on her bosom, the feet standing on a half moon." The same author is authority for the statement that, except in pictures of the Immaculate Conception and the Holy Heart of Mary, the Mother of our Lord should never be separated from her Divine Son. As to the more general question, the artist is of course free to represent sacred subjects according to his own notions of artistic appropriateness. The Catholic artist will naturally respect Catholic tradition and the restrictions placed on his freedom by decrees such as those of the Council of Trent and the *Officiorum et munerum* of Leo XIII (1896).

INITIAL INVOCATIONS IN LITANY.

Qu. Recently a friendly dispute arose with regard to the invocations at the beginning of the Litany. Some say that those invocations must be duplicated. For instance, when the priest says: "Lord, have mercy on us", the congregation answers: "Lord, have mercy on us". Similarly, the invocation, "Christ, have mercy on us", is repeated. Others say that such duplications are wrong, except on Holy Saturday in the Litany of the Saints. These maintain that, when the priest says "Lord, have mercy on us", the people answer "Christ, have mercy on us". A solution in the REVIEW would be much appreciated.

Resp. Originally the invocations "Kyrie Eleison", "Christe Eleison" were chanted independently of the invocations of the saints which now constitute the major part of the Litanies. Sometimes they were chanted seven times, as in the Mass at the present time, sometimes five times, and sometimes only once, the choir repeating each invocation after the chanters. In regard to the Litanies as they now stand, with the invocations of the saints, it has been decided that in private devotions and in public recitations, not choral, it is sufficient, in order to gain the indulgences, to recite the litanies "ut jacent in breviario" without repetition. In the musical

rendition of the Litanies the usage prevails, and has not been condemned, of grouping, for example in the Litany of Loreto, several invocations under one response.

GENUFLECTING AT THE ANGELUS.

Qu. When the Angelus is recited standing, some people genuflect at the words "Et Verbum caro factum est", while others merely strike the breast. Is there any authoritative direction in this matter?

Resp. In Rome the general custom is not to genuflect at the words "Et Verbum caro factum est" in the Angelus. There is, however, no obligation to observe the Roman custom. Indeed, Cardinal Gennari[1] refers to the custom of genuflecting as "a pious and praiseworthy custom—pia e lodevole usanza". It is, nevertheless, desirable that, when several persons recite the Angelus together, there be a uniformity in the matter.

CHORAL RECITATION OF THE OFFICE.

Qu. A secular priest living as an oblate in a Benedictine monastery wishes to attend the monastic choir regularly. Does he, by doing so, validly and licitly satisfy his obligation of saying his Office?

Resp. In the case "validly" and "licitly" seem to us to be identical. If the choral recitation satisfies the obligation, there is no further question. However, apart from a special privilege that may be obtained, we think that the choral recitation does not satisfy the obligation. The S. Congregation of Rites was asked in 1899, "An satisfacit obligationi suae clericus in ordinibus sacris consitutus qui sponte vel invitatus se adiungit clero Officium ab Officio ipsius clerici diversum canenti vel recitanti." The answer of the S. Congregation was, "Generaliter negative". (Decree n. 4011, ad III.)

HEARING CONFESSIONS WITHOUT STOLE OR SURPLICE.

Qu. What is to be thought of the custom of hearing confessions without stole or surplice? Is it an abuse, or may the custom be tolerated?

Resp. The Roman Ritual (Tit. III, Cap. I, n. 9) does not rigidly prescribe the surplice and stole, but leaves the matter

[1] *Quistioni Liturgiche*, p. 493.

apparently to be decided by local custom. "Superpelliceo et stola violacei coloris utatur, prout tempus vel locorum feret consuetudo." And the S. Congregation of Rites, when asked, "An tolerari possit confessarios in ecclesia vel in sede confessionali sacramentum poenitentiae frequenter ministrantes uti stola absque superpelliceo, aut vice versa"—where, it will be noted, it is a question of stole without surplice or of surplice without stole—answered simply: "Servetur Rituale Romanum" (Decree n. 3542). The custom in the United States is to use both surplice and stole when hearing confessions in the church.

"DOMINUS VOBISCUM" NOT TO BE CHANTED IN LITANY.

Qu. When the Litany of the Blessed Virgin is sung in a collegiate chapel, in Latin, should the priest who sings the prayer at the end sing "Dominus vobiscum" before the versicle "Ora pro nobis"?

Resp. There is a decree of the S. Congregation of Rites, dated 20 November, 1891, which declares that the Roman Ritual should be followed in the matter. The Ritual prescribes the versicle "Ora pro nobis", etc., but makes no mention of the "Domine exaudi" or "Dominus vobiscum".

DISTRIBUTING COMMUNION AFTER THE CONSECRATION.

Qu. At the early Masses on Sunday, owing to the crowds who wish to receive, it is impossible for the celebrant to distribute Holy Communion and finish in time to allow the emptying of the church and the seating of the new congregation for the next Mass. It is customary to have another priest to assist him, who begins immediately after the Consecration to distribute Holy Communion. What I want to know is whether this priest is allowed to take the ciborium just consecrated and use it for the distribution of Holy Communion. Some say it is positively forbidden.

Resp. There is a decree which forbids the practice. The question put to the S. Congregation of Rites was, "Valetne sustineri usus aliquarum ecclesiarum in quibus, ratione concursus ingentis populi, cum non suffecerit multitudini pro S. Communione quantitas hostiarum, jam subsequente alia Missa, statim a consecratione reassumitur distributio Communionis?" It is clear that the question refers to the occasion, frequent, perhaps, in which some of the faithful have had to remain over from an earlier Mass at which they could not receive Holy

Communion because the number of consecrated particles was not sufficient. The answer of the S. Congregation was, "Abusum esse interdicendum" (Decree n. 3448). It is true that in some city parishes there seems to be no alternative except to begin the distribution of Holy Communion before the Communion of the Mass. In such cases, it would be less unbecoming, we think, to use a ciborium other than that which has just been consecrated. The spirit of the liturgy would seem to demand that the particles consecrated at a Mass be allowed to remain on the altar until the Mass is essentially and integrally completed by the Communion of the celebrant.

A CHRISTMAS GIFT TO THE HOLY FATHER.

Some years ago a prominent priest in the United States proposed that the American Clergy make a special contribution in the form of a Christmas gift to the Sovereign Pontiff to relieve the necessities the Holy See was under as a result of the persecutions in France and other Latin countries. There had been a large falling-off of Peter's Pence as compared with what was received under a regime of the free exercise of religion in those countries. The REVIEW brought the appeal to the attention of its readers, and the Hierarchy seemed to favor the project. It required, however, an active leader among the heads of the Church in the United States to carry it into effect, and no bishop ventured to take the initiative.

The same proposal now comes from an ecclesiastic in high station who is a witness of the dire distress of the Roman people and the daily anxiety of the Holy Father to respond to the appeals made to him as the Common Guardian of Christians. The appeal is in the form of "Suggestions respectfully submitted" and outlines a plan of organization which, if taken up at once, would insure a worthy Christmas gift to the Pope from the American Clergy, independent of Peter's Pence. The writer suggests a meeting of the Bishops or Archbishops who might urge the movement in their respective dioceses and appoint a competent priest to take charge of it. Under such initiative the details would readily adjust themselves for the success of the enterprise. The suggestion comes to us as the REVIEW is about to go to press, and in bringing it to the notice of our readers we can only add that it has our most hearty endorsement.

Criticisms and Notes.

THE VERY REV. CHARLES HYACINTH McKENNA, O.P., P.G. Missionary and Apostle of the Holy Name Society. By the Very Rev. V. F. O'Daniel, O.P., S.T.M. Holy Name Bureau, New York. 1917. Pp. xiv—409.

Gradually Catholics in America are coming into possession of the biographies of the great missionaries of their faith. Within recent times the present REVIEW has contained accounts of books narrating the life of Father de Smet, the apostle to the Western Indians; of Father Mazzuchelli, the pioneer missionary of Wisconsin; of Father Nerinckx, the heroic herald of the faith in Kentucky. But all these were pioneer missionaries. They were sowers of the seed and planters for the most part in virgin soil, and in their case was verified the saying that it is one that soweth and another that reapeth and entereth into the harvest. This, however, is not always the case. Often the sower himself reaps the harvest. The later missionaries, those of the present and of recent generations, not only till but plant and garner also. Of this class was Father Charles McKenna, the subject of the biography before us. He was in no sense of the term a pioneer; neither was the scene of his labors any one section of the vineyard. He ploughed and tilled and planted and garnered over all the field of the Church in this country, or at least over that vast area that lies to the east of the Mississippi River. And the cultivation that fell to his lot was not only extensive; it was largely intensive in character. While he sowed and planted, he nurtured and fostered, trimmed and perfected. Making two of the Master's plants grow where one had grown before, his special solicitude was to bring each to the highest degree of fruitage. His therefore was not the eventful life of a de Smet in the midst of the tribes of savage Indians. Neither was it a life made up of tillages and reapings in sparsely settled regions and under primitive conditions, as was that of his brother in religion, Father Mazzuchelli. Rather was it a life characterized by the long-drawn-out and monotonous duties of the confessional and the strenuous and continued labor of preaching the Word. It was in the latter ministry that Father McKenna was most eminent and successful.

Amongst all those bands of laborers who for the last fifty years have been engaged in missionary work throughout this country, probably no individual priest was more widely, none more sincerely revered or more deeply loved, alike by the clergy and the laity, than was "dear old Father McKenna". There was no secret about the power of his eloquence. Nature had gifted him in presence, in form, in voice, in manner, to be an orator. He cultivated his powers and employed them successfully. But deeper than the outward strength and grace of oratory, lay the mightiness of a sincere heart, a consuming love of God and human souls and an unquenchable zeal to promote the one and save the other. No one ever listened to Father McKenna without being convinced of his sincerity and moved by his deep earnestness.

He was not remarkable for intellectual gifts. Sound judgment, good strong common sense, a knowledge of the human heart, was the background of his apostolic zeal and the force of his Celtic eloquence. He compiled several manuals of piety, chiefly in the interest of the devotion to the Holy Name and Our Lady's Rosary—the propagation and the organization of which practices of piety were closest to his heart and, together with his specifically missionary labors, absorbed his zeal and energy.

The history of his life, consequently, is rather the story of a soul, the laying bare of his inner life and character. There were not many nor striking deeds to chronicle in his career. The leading events of his life were summed up in the missions he gave, the effects of which are recorded more accurately in the Book of Life than in the statistics of parochial registers.

For the rest, the present biography tells with deep reverence and sympathy the story of his boyhood in Ireland, the severe trials and struggles of his young manhood in Lancaster, Pennsylvania; his college, seminary and novitiate career; and then the fifty years of incessant activity as a missionary up and down and across the land, until the toil-worn frame succumbed and the two years of helplessness ensued.

The final illness, while it deprived him of bodily activity, left his mind unweakened and unclouded. It was during this time of inaction that the present biographer and his associates gathered from Father McKenna the details of the latter's personal experience, so that quite unwittingly the venerable missionary produced indirectly his autobiography. The consciousness therefore that Father McKenna supplied at least the substance of the biography will no doubt enhance the value of the work in the eyes of his countless friends and admirers and insure for it a wide circle of readers.

THE CATHOLIC'S WORK IN THE WORLD. A Practical Solution of Religious and Social Problems of To-day. By the Rev. Joseph Husslein, S.J., Associate Editor of "America," Lecturer on Social History, Fordham University School of Sociology and Social Science, author of "The Church and Social Problems," etc. Benziger Brothers, New York. 1917. Pp. 286.

Have something definite to do that is worth doing — and do it. The maxim is extremely simple at first sight. So are all principles. It is when and where the application of the maxim to the concrete individual thing arises that the difficulty begins; or perhaps it seems to begin, when one is in the speculative, the dream mood. It usually disappears when you are in earnest and quite determined to do your best at the right thing. We all know of the Protestant minister who, speaking of the work of the laity, closed by inviting every one of the men who wanted to do something to meet him at once in the League room. Nearly every man complied. In the afternoon they were all out in groups of two making house-to-house visits and inviting every man to attend the church service. That evening the church was packed with men as it had never been before. A like plan was followed with equal success in regard to the women.

We find the story in the book before us, and it has its obvious moral. Devise a definite plan and assign the definite items thereof to definite, and capable, persons, and you can expect to attain a definite measure of success, provided you yourself keep back of your co-operators. This is all ideally sound and plausible. The story doesn't tell how long the men kept packing the church, nor how many of the devout female sex were backsliders.

However, Father Garesché, who is a specialist in the work of the laity, sums up the definite things that are being done, for instance, by certain Sodalities. By means of sections or committees, he says, "they are making a survey of the parish, organizing parish welfare sections, helping the poor and the sick, distributing Catholic literature, assisting the missions, teaching Catechism, looking after friendless boys and girls, promoting sociability among Catholics, aiding the parish schools and in many other ways acting as a zealous lay auxiliary to their pastors" (p. 77). To which illustration of efficient sodalism Father Husslein subjoins: "What wonders cannot similarly be accomplished by a militant Holy Name Society whose individual members have the idea of Catholic service and apostolate constantly brought home to them in a personal way!" And so on.

In the practical execution of beneficence, however, intelligence and prudence must direct and govern the program, and not every mind

possesses either the gubernative prudence or the technical knowledge needed for the organizing or the successful management of social activities. Here it is that a manual such as Father Husslein gives us will be welcomed by the uninformed and the inexperienced. Father Husslein speaks, as everybody knows, with expert knowledge on social problems, and there are few, if any, such problems whereof he has not something to say in this volume that is worth reading and heeding. This does not mean that he disentangles all the perplexities of modern life. A Daniel come to judgment, or even a Portia, could not do that. But at least he points the way and suggests the principles that solve very many of the difficulties. That is to say, he applies, or shows how to apply, the teachings of Christian ethics to the problems of modern life. If it be thought that many others have done and are doing the same, one might reply that not so many have done or are doing it in a manner that is as likely to gain a reading; for Father Husslein knows the true psychological method, that is, the art of reaching the intellect through the most appropriate imagery. Hence he has wrought out no didactic, cut-and-dried manual, but a living organism of practical truths and suggestions clad in a literary form that can hardly fail of winning for itself a welcome.

There is just one chapter with which some may be disappointed. It is headed "The Church and Sociology." When one comes to read it, he finds the Church, but no Sociology in the proper sense of the latter term. Sociology, the writer tells us, is "the science of charity and social justice," and this definition is carried through the article. Now this may be Sociology applied to social beneficence; or, so far as it designates a theory of beneficence it may be called, if you will, "social science," but it is not Sociology. Sociology is "the philosophy of society," the science that explains society in the light of fundamental principles. It is either that part of Moral Philosophy which is called *Ethica Socialis* in our manuals, or, better, it is an extension or development thereof. In the latter sense we have in English no book on Sociology from a Catholic point of view. And possibly Father Husslein himself may have sometimes felt at a loss what reading to recommend to an inquiring Catholic student attending Professor Giddings's lectures at Columbia. If he has ever experienced the difficulty of answering such an inquiry, perhaps Father Husslein may himself—few could do it better—take in hand, we had almost said, the creation of the desiderated manual, and thus do for Catholic Sociology what his brother in religion, Father Maher, did for Catholic Psychology — that is, provide a solid up-to-date work that can be used as a foil to Spencer, Giddings, and Ward.

LUTHER AND LUTHERDOM. From Original Sources by Heinrich Denifle. Translated from the second revised edition of the German by Raymond Volz. Vol. I, Part I. Torch Press, Somerset, Ohio. 1917. Pp li—465.

No doubt most readers whose eyes rest upon the above title will feel that they already know all that they need to know, or surely all that they care to know, about Luther. If they have perused the six goodly octaves in which is comprised the English translation of Father Grisar's monumental work, it may well seem to them that nothing worth the saying remains to be told concerning the arch-reformer. Indeed, many will have found *The Facts about Luther*, so well put together by Monsignor O'Hare in his serviceable little volume, quite enough for at least all practical purposes. The real Luther has been revealed to the present generation, and all may know who care to know just what manner of man he was. He died and was decently buried some four centuries ago; and if all the weight of four hundred years, together with the accumulated mass of panegyric and laudation heaped upon him by his followers, could not hold down the stench of his memory, why offend the world's nostrils by exhuming and exhibiting the naked putridity? A reviewer is perfectly aware that he has to confront sentiments such as these when he calls attention to a new work on Luther. *Cui bono?* it will be said.

Nevertheless attention is very deliberately requested for the present volume. And why? In the first place, because it is the replica in English of one of the classics belonging to the literature that deals with the Reformation. The original is justly described as an "epoch-making" production—one that created a sensation in the world of scholars and that shook German Lutherdom to its foundations. In the second place, because the work is not a life of Luther, but a study of principles that are as broad as human nature. These principles are seen at work in the personality of Luther, and the study of his character serves to confirm and illustrate them.

Father Denifle did not originally plan a work on Luther. His task was to search out the causes that brought about the religious and especially the clerical decadence that characterized in particular the fifteenth century. In his quest he came upon Luther, who marks a certain acute stage in the disorder. The deeper Father Denifle entered into the Reformer's character as revealed in Luther's writings the more manifest it became that the latter's participation consisted primarily in giving expression and a more potent impulse to the downward movement—an avowedly explicit and a quasi-systematic justification of the prevailing corruption. Prior to Luther's open apostacy the moral decadence was indeed widespread, especially in

Germany and France. Its participants, however, had not lost the moral sense; much less had they striven to justify their iniquities. On the contrary, retaining, as they did, the consciousness of their guiltiness, many of them repented and earnestly strove to walk in the ways of virtue; and even to fall in with that movement of genuine interior as well as exterior reformation which always had a strong following and which led finally to the Council of Trent.

The source and spring of the stream of corruption is of course no secret. It flows with varying strength and velocity from the morass which lies at the bottom of human nature in its fallen condition, and whose outdraining into conduct can only be checked by unceasing vigilance and effort. The fifteenth century was a time when these checks upon passion seem to have been very generally relaxed. As Father Denifle points out, the characteristic note of the decline was to let oneself go, a shrinking from all effort and the actual avowal: "I cannot resist". The law was felt to be a burden and a barrier, and, above all, the commandment, "*non concupisces*", was declared by Luther himself impossible to obey. At first these principles found expression less in theory than in practice. And there was no general determination to bend the forces of the mind to the establishment of such a theory. Up to 1516, a year and a half before the Indulgence controversy, we find Luther in his lectures on the Epistles to the Romans bewailing the ever-spreading flood of corruption. While not infrequently recreant to his canonical duties, such as the recitation of the Office and saying Mass, he seems not to have lapsed openly from his religious vows. On the contrary, if one may judge from the accounts he gives toward the evening of his days regarding his life in the cloister, he was most rigorous with himself in repelling every form and degree of self-indulgence.

In his tractate *De votis monasticis judicium*, however, which appeared at the end of 1521, and which Melanchthon extols as a highly learned work, he reveals his whole mind and heart relative to ascetical obligations—casting them not only aside but inveighing against them with all the vehemence and vituperative power of his passionate temperament. The work is therefore a key to Luther's true character. Besides this, it unlocks with equal sureness the reasons and motives of his cardinal doctrine, justification by faith alone. Since to curb the passions is in his teaching impossible for man, let everyone give them full rein; only let him believe that Christ has paid the price of his redemption and liberated him from the slavery of outward works, especially penance and confession.

The volume before us deals for the most part with the ethical teaching pervading Luther's treatise on monastic vows and with the relation of that teaching to his fundamental doctrine of justification.

It would be impossible as well as superfluous to enter into Father Denifle's searching and massively erudite study of these two supports of Luther and Lutherdom. Suffice it to say that it lays bare the inmost soul of the Father of Protestantism—unveils his sophistry and unmasks his hypocrisy and mendacity. The work is neither a life of Luther, nor is it meant to be a polemic against Lutherdom. It is this of course incidentally; but primarily and essentially it is a character study of the Reformer as revealed by his writings. The introduction presents a picture of the religious decadence prevalent during the fifteenth and the sixteenth century. The details of the picture are, it need scarcely be said, terrible and horrible. The sensitive, not to say the prudist—the epithet is the handiest one to fling at those who are afflicted with a delicate, albeit just, moral consciousness—may shrink from the accumulated evidences of filthiness. It is a pity that the veridical narration of historical events necessitates these descriptions. Yet so it is. Denifle's was a robust Teutonic soul, and he says right out that which he doth know, setting down naught in malice, yet extenuating nothing.

Besides the introduction just referred to, the volume comprises the first Book of the original. In it the author examines with his wonted keenness and astounding erudition the manner in which Protestant historians and theologians have treated their hero. Needless to say, nothing is left of the trappings and trimmings when this unsparing dissector lays down the knife.

The translator has accomplished his difficult task with credit to the original as well as to himself. The style is clear and readable, and bears the evidence of faithfulness. No doubt less of the latter quality would have added to smoothness and grace. Fidelity, however, is in all such cases the prime consideration.

VARIOUS D'SCOURSES. By the Rev. T. J. Campbell, S.J. Joseph F. Wagner, Inc., New York; B. Herder Book Co., London. 1917. Pp. 354.

Father Campbell has been well advised—and he fortunately has heeded the advice—in collecting and committing to the present substantial volume these "remains of thirty-five years, or more, of his pulpit and platform work". Most of the discourses, if not all of them, possess a permanent value and should not be left to the precarious receptacles of ephemeral periodicals. Their value is seen in the first place in the clear and steady light which they throw upon the important questions of the day. An instance of this may be seen in the discourse on Intellectual Education; another is that on Marriage; a third is offered by the Genesis of Socialism; a fourth by the True American School System; and so on.

A second point of merit lies in the historical content, and this not only in relation to the proximate occasions which called them forth, but also in their luminous, even though brief, treatment of early historical characters and events in this country. Witness for instance the papers on Father Rasle, on Jean Nicolet, and especially the one on The Eucharist in the Early Missions of North America. In these fields Father Campbell is of course at home, and it is delightful as well as instructive and edifying to read his vivid sketches of the noble deeds of heroes of the cross.

A third element that lends interest to the discourses is their earnestness and virility. They show a forcefulness of thought, and a fearlessness of utterance touched at times with a piquant wit, not to say sarcasm, which will prove a tonic to the anemic Catholic and brace him up with the consciousness of the strength of Catholic truth and the transcendant nobility of Catholic ideals.

For these and other reasons, the volume — which, by the way, is both worthy of its contents and reasonable in price—will appeal not less to the educated laity than the clergy.

CATHOLIC CHURCHMEN IN SCIENCE. Third Series. Sketches of the Lives of Catholic Ecclesiastics who were among the Great Founders in Science. By James J. Walsh, K.C.St.G., M.D., Litt.D. Dolphin Press, Philadelphia, Pa. Pp. x—121.

The reviewer of Professor Windle's *The Church and Science*, in the September number of the REVIEW, took occasion to couple the name and the apologetical work of Dr. James J. Walsh with the Irish Baronet's. Both of these Professors and Doctors of Medicine, these knighted and degreed scientists and scholars, the one of Ireland and the other of America, are doing their best to lay the ghost that still stalks across the benighted platform with its unsubstantial tale of opposition and conflict between the physical sciences and the doctrines of the faith. The only science the Church makes war on is the *camouflage* variety, not the genuine article. This, in a very direct and telling fashion, Dr. Walsh brings out in his new volume, the third of the series of *Catholic Churchmen in Science*.

Probably the most interesting chapters of the book are the two that tell the story of the research work of the Abbé Breuil and Dr. Obermaier into the modes of thought and manner of life of the cave men, the earliest ancestors of man in Europe. The scientific studies of these two zealous priests of this our own generation have unfolded one of the romances of modern science. Competent authorities have

not hesitated to say that the new facts which we are now for the first time learning in regard to the earliest known men in Europe will be among the most astounding scientific developments that have come to us for generations. The section of the volume that narrates the careers of these two scholarly priests—the one a Frenchman and the other a Bavarian—appeared in part in these pages recently; about half as much more has been added and is published for the first time, in the volume before us.

Another chapter which is interesting from a human point of view, but still more significant because of the light that it throws on the real relations between the Church and Science, is that which deals with Laboratories at the Vatican and Papal Scientists. How few Catholics—not to speak of others—know that some of the Cardinals seriously interested themselves in physics and physiology, or that some of the Popes set up public laboratories in the Vatican. Dr. Walsh in his very readable pages takes up the theme and gives us the facts about this phase of the Church's patronage of science.

Roger Bacon is the subject of the succeeding pages. This Franciscan Friar, who lived in one of the supreme periods in the history of humanity, was called the "wonderful teacher", *Doctor Mirabilis*. Just before the war, Oxford University celebrated in an elaborate set of exercises the seven-hundredth anniversary of his birth. That his memory should be thus honored in the university world hundreds of years after his birth stamps him as a remarkable man. It is worth while reading what Dr. Walsh has to tell about the intellectual and scientific accomplishments of this medieval priest and friar.

Cardinal Nicholas of Cusa, another famous scholar and scientist, who came two hundred years after Roger Bacon, has a chapter all to himself. And coming nearer to our own days we have Abbé Spallanzani, a clerical percursor of Pasteur. His work in the field of biology was quite remarkable, and has earned for him an illustrious name among the students of the history of science.

All in all, the volume well merits perusal, and deserves consideration when one is looking about for a suitable souvenir at this season.

OUR RENAISSANCE. Essays on the Reform and Revival of Classical Studies. By Henry Browne, S.J., M A., New College, Oxford; Professor of Greek in University College, Dublin; Chairman of the Archeological Aids Committee of the Association for the Reform of Latin Teaching. With a Preface by Sir Frederic Kenyon, K.C.B, Director of the British Museum. Longmans, Green & Co., London and New York. 1917. Pp. xvi—281.

HORACE AND HIS AGE. A Study in Historical Background. By J. F. D'Alton, M.A., D.D., Professor of Ancient Classics, St. Patrick's College, Maynooth. Longmans, Green & Co., London and New York. 1917. Pp. xii—296.

It is a happy coincidence that these two books have come into the world at the same time. *Sic Parcae volverunt!* For if one were to look about for the realization of the ideal motivating the first of the couplet, he could find it nowhere more happily conveyed than by the second. What is that ideal? The revival of the classics and the reformation of classical studies. This is the purpose of the former of these volumes. And the second actually revives one of the greatest of the Latin classics by placing it in its original setting and by this very fact pointing out the way which is too often neglected by students and teachers of Horace. The work, therefore, while it revives a subject, helps to reform a method of study. The two authors thus share in the propaganda, and we trust the glory, of the new humanism. The elder humanism, that which preceded and in a measure occasioned and even caused the cataclysm of the sixteenth century, was a movement wherein the sensualistic elements of a recrudescent paganism intermingled with the philosophical, literary and artistic idealism which, while it had attained its fullest development in the golden age of Greek culture, embodied in reality the sanest traditions of humanity, the highest and noblest achievements of the human spirit.

In so far as the sensualistic element predominated, it brought about the moral decadence which made men ready to throw off the restraints of authority, divine and human, and to accept and spread the new Gospel of individual license whereof Luther was the most famous, or infamous, apostle. In so far as the second element prevailed, it merged with the general stream of spiritual culture and helped to swell the stream of truth and beauty which, though traditional in the race, reaches its fullest flood in the bosom of Christianity. Unfortunately, however, the idealistic elements of humanism find themselves not unfrequently at cross currents and sometimes in direct opposition with the trend of the physical sciences. This was the case when the new sciences began to feel the lustiness of their youth in the sixteenth and the seventeenth century and the opposition became still more pronounced in the second half of the nineteenth.

The reason of this latter phase of pronounced hostility is not hard to discover. It arose partly from the emptiness, fancifulness, and general aloofness from experience into which the transcendental philosophy inaugurated by Kant and terminated by Hegel and his followers had eventuated; and partly, perhaps mainly, in the tri-

umphs of physical science which brought the forces of nature more fully into the service of man. With the tendency to reduce first all physical and then all psychological phenomena to mathematical measurements came naturally the reaction, not only against metaphysics but also against the study of the ancient classics as the bearers of the higher intellectual culture of the past to the present. It must, however, be recognized that just as the humanism of the Renaissance was a revolt against the *abuse* of metaphysics, so the recent surrender of the mind to physical science was due in no small degree to the unfruitfulness, even from a purely cultural point of view, of classical studies, or rather to the false method pursued in those studies.

The opening sentence of the second of the two books above is a very moderate statement of what a great many, not to say the majority, of youths who have passed through the average college courses of Greek and Latin could easily do more than substantiate. "It too often happens," says Dr. D'Alton, "that classical texts are read with little consideration of the character of the age in which they were written. We are usually so engrossed with the linguistic study of an author, so intent on grappling with the subtleties of his grammatical structure, so satisfied with the plain and obvious meaning of his words, that we neglect to probe deeper and search for the influences which helped to color his thoughts and determine his outlook upon life. We are inclined to leave Higher Criticism as a practical monopoly to Biblical scholars, forgetting that writers are in most things children of their age, that they are immersed in its spirit, which often affects their intellectual being as profoundly and as intimately as their bodies are affected by their physical environment." And so on. In other words, the corpse of the ancient classics is dissected, and the soul, which needs must escape the scalpel, is undiscovered or left unstudied. There is classicism, with no humanism.

Happily, just as in the domain of science there is manifest a revolt of the mind against materialistic and agnostic science and a movement toward metaphysics, so there is a reaction toward a revival of classical studies and an organized movement to draw from those studies their genuine culture, their true wisdom, their value for the spirit, as well as their esthetic wealth. And if the movement had done nothing more than produce the two works placed at the head of this paper, it would have more than justified its existence. For in these two volumes we find on the one hand the character, the range and an illustration of its spirit and efficiency made manifest, and on the other hand, in the very manner and method with which the respective authors handle each his special subject, a splendid exhibition of the value and influence of classical studies.

Our purpose here is to enter into the details of neither volume. This would carry us beyond our fences. We must content ourselves with pointing out the spirit of each author and invite the lover of the classics to go farther afield, promising him both profit and pleasure.

The introductory chapter of the first volume embodies the address given by Father Browne at Chicago in April, 1916, before the Classical Association of the Middle West and South. It is a luminous survey of the nature of modern humanism, the present classical Renaissance. The outstanding idea is that the proposal is not to revive merely the literary form, the surface estheticism of the ancient classics, but also, beneath that form, the genuine human culture wherein are comprised both the philosophical, the scientific, and even the mathematical elements. In the first part of the volume ("The Voice of Hellas") the contents of this dominant idea are unfolded and finely illustrated under the headings of "The Pursuit of Beauty"; "Greece, the Cradle of Democracy"; "The Religious Sense" (of the Greeks).

The second part of the volume is essentially practical and deals chiefly with the means and methods of promoting the classical revival. The suggestions made are eminently sensible and practicable. They touch upon the materials of classical study, the personal work of the teacher, the necessity of eye teaching, visual illustrations; but particularly the utilization of public museums. The concluding eighty pages dealing with the latter topic are particularly instructive, and their suggestions, supplemented by the observations offered in the preface by the Director of the British Museum, will have special interest for professors of the classics in our colleges.

While Professor Browne focuses attention chiefly on the revival of the wisdom and the glory that once was Greece, Professor D'Alton confines himself to the Latin genius as represented by Horace. His aim has been, as he tells us, "to recapture . . . the atmosphere wherein the poet moved and to estimate the influences under which he penned his immortal verse. Most students of Horace quickly become acquainted with his domestic side, his loves and frolics, his friendship for Maecenas—*atavis editus regibus*—and his attachment to his Sabine farm. Unfortunately this view of his character has become traditional and is supposed to be a portrait of the whole man. Horace to many is simply the gay, light-hearted poet, the bon vivant, linked inseparably to his Sabine retreat, where he dwells in unalloyed happiness, careless of what the morrow may bring." Of course, he was all this; but he was much more. He had his serious side as well, and he reflects not a little of the political, philosophical, and religious opinions, as well as the currents of life of his time.

Just in this lies the value of the present study, that it represents the poet as influenced by all the complex life of the Augustan age and as in turn reacting and shaping in no slight degree his immediate environment. The author introduces us to Horace's religious and philosophical opinions; his thoughts on the social problems of his age; on popular beliefs. The volume analyzes his theories on literature and his rôle as a literary critic. There is obviously room for much latitude of opinion on such matters, and the danger lies in projecting one's own views into the evidence and making the latter subserve the former. Professor D'Alton, it need not be said, is perfectly conscious of such a danger and the discerning reader will recognize the care exercised throughout by the author not to overstep the limits of the evidence supplied by the poet himself. The picture is a many-sided portrait of Horace—the man, the thinker, the poet—and of his entourage, intellectual, moral, social, political. There are many personages on the canvas and many impersonal elements; but they all converge toward the central figure which gives unity to the variety.

If the classical revival so ably advocated by Father Browne is to progress—and the indications thereof are not unhopeful—and if the reformation in the method of studying the classics is to be furthered—and the signs of this are likewise encouraging—both these movements, or rather both sides of the one single movement, will be powerfully aided by the employment of such a study and such a method as are exhibited by Professor D'Alton in his picture of the historical setting of the great Roman lyrist. The work is the best key to the cultural value of the classics.

THE COMMONWEALTH OF PENNSYLVANIA. By Thomas Kilby Smith, of the Philadelphia Bar. Preface by Walter George Smith, of the Philadelphia Bar. The Encyclopedia Press, Inc., New York. 1917. Pp. xi—318.

We have here the first number of a projected series of handbooks, the purpose of which is to present in succinct form the leading facts concerning the history, development, and present status — industrial, social, and political—of the individual commonwealths of the Union. If the present volume may be taken as a measure of the excellence to which its successors are to conform, the publishers will have placed the reading public under an intellectual indebtedness second in magnitude only to that which is represented by their monumental production, the *Catholic Encyclopedia.*

It is not overstating things to say that there exists no single volume which covers precisely the same ground as does the present manual. The book not only surveys the history of Pennsylvania; it expounds

the governmental organization of the State, describes the manner and customs of the people, explains its military and its financial mechanisms, analyzes its social systems and the civil and legal status of the family; the organization of education, in its various grades and spheres, and in its range over literature, the arts and sciences. Lastly, there is a special chapter on penology. Of special interest and value is the chapter devoted to religion. It is probably the first book on Pennsylvania to do anything like justice to the history and influence of the Catholic Church in the Keystone State. As the book is intended for the general reader, the author, though himself a Catholic, has dealt with the history of the Church within the State not *in extenso* but with fullness proportionate to the part played by Catholicism in the general life of the Commonwealth. From this point of view the work ought to be of interest alike to Catholics and non-Catholics.

A valuable feature of the little book is the bibliography. To each chapter is appended a list of the more important and easily available books pertinent to the special topic. The volume is illustrated with a number of photographs and maps, while a good index places the details of the text within easy reach. It may be superfluous to add that the publishers have given the whole an apt and a worthy setting.

LAWS OF PHYSICAL SCIENCE. A Reference Book. By Edwin F. Northrup, Ph D., Palmer Physical Laboratory, Princeton University, Princeton, New Jersey. J. B. Lippincott Co., Philadelphia and London. Pp. ix—210.

The readers of this REVIEW are not supposed to be, nor need they be, proficient in the physical sciences. Yet, the more they are acquainted or familiar therewith, the better, *ceteris paribus*, will they be equipped for their vocation as Divinely sent ambassadors, seeing that God's manifestation of Himself in the physical universe is both the anticipation and a manifold illustration of His revelation through accredited authority. Moreover, how often in one's reading does one come across statements concerning "the laws of nature", about which one may perhaps be in doubt whether the label is justly applied or not; and one goes groping about for that manual of physics which he conned away back in the last century, forgetful of the fact that the crabbed little book slipped long ago with its coating of dust into the bag of the ragman. Anyhow one often wants to verify a fact or a statement of this kind and he usually cannot put his hand on the proper source. It is right here that the little manual before us proves its usefulness. Within less than two hundred pages we have a summary of the generalizations of Physics — some of which

are verified "laws", others not quite so determined and certain—classified under the head of mechanics, hydrostatics, hydrodynamics, capillarity, sound, heat and physical chemistry, electricity and magnetism, and light. There is also an appendix containing a good bibliography and index; so that one can quickly and easily get at the object of one's quest and then can go deeper into the thing according to need or desire.

The manual therefore fully justifies its sub-title. It is a reference book—one that will prove useful both to the busy student of physical science and to the general reader.

Literary Chat.

While Shepherds Watched, by Richard Aumerle Maher, is the title of a Christmas book of unusual appeal, the appeal of the power of love and tenderness and beauty which belongs to no story so uniquely as to that of Nazareth and Bethlehem. Those who know the author's other books—one of which, *The Heart of a Man*, first made its appearance in these pages—need not be told that this, his latest, work has in it the elements of strength and directness, pathos and humanness, freshness and originality which are so singularly Father Maher's own, and which, permeating its predecessors, placed them in a category quite by themselves.

The divine story of the Word, of Gabriel and the Mother; the "Magnificat" and the Voice of the Dumb breaking forth in the "Benedictus"; of lowly Nazareth, where the Angel spoke and lonely Bethlehem where the shepherds watched—the eternal story of time, it can never be new for it must be old, can never be old for it is ever new. It keeps in Father Maher's paraphrasing and interpreting all the strength of its eternal life and all the freshness of its unfailing youth. The book-maker's art has clad the story in a fitting garment and has set the jewels in a worthy casket. The volume, containing but one simple though expressive picture, is neatly printed and chastely decorated with head pieces. (The Macmillan Co., New York.)

If you are looking for light on *The Mexican Problem*, you will find a good deal of it in Mr. Barron's little volume which bears the title here italicized. Mr. Barron views the situation purely on its economic side, and he offers nothing more than "a business solution". What Mexicans need, he says, is "opportunity to labor, opportunity for the family, opportunity for food, clothing, better shelter, and better social conditions". How this opportunity may be secured is told by Mr. Talcott Williams in his preface to the volume. Let the United States give to Mexico what it gave to Cuba and the problem will solve itself. That is, "give her protection for order, courts, contracts, industries and sanitation, for a brief space — one, two or three decades — and the splendid qualities of the Mexican people would do the rest. Keep order, create courts, educate a generation, turn out typhus and tropical diseases — and the quick teachableness of the Mexican can be trusted to maintain what it secures under tutelage, and to add to it."

That is all very well. The chief trouble lies in the unwillingness of the Mexican government to allow us to come into their house and tidy up things; or in our unwillingness or inability (just now at least) to go in and make

things ship-shape. Neither Mr. Barron nor Mr. Williams tells us how the perplexing problem of recalcitrant will is to be solved. However, from an economic point of view the book is valuable for the information it supplies regarding the industrial resources and opportunities of the country, particularly in the oil regions. Mr. Barron, moreover, being a journalist of long and wide experience, knows how to put things directly, forcibly, and attractively. There is nothing "dismal" about his economics.

It is a pity that the verses "A America Loca" by Santos Chocano, who signs himself "Peruvian and Colonel in the Constitutional Army (late 1903)," were given a place in this otherwise commendable production. They are neither good poetry nor good history. Some of the lines are false and misleading. There are in Mexico some 10,000,000 pure Aztecs and about 5,000,000 of partially Aztec origin. It is safe to say that these fifteen millions would have met with the same fate as has fallen to the lot of the northern Indians, had it not been for the heroic efforts of "the priest with his furious ritual and Inquisitorial phantoms"! Perhaps the soldier-poet would do well to read—that he has not done so one may infer from his misleading allusion to "Fray de las Casas"—*The Spanish Pioneers* by Charles Lummis. This fair-minded American writer, although not a Catholic or even a Spaniard, gives quite an opposite view of the Conquistadores from that which animates some of Signor Chocano's verses.

Mr. Barron's book is published in their characteristic good form by Houghton Mifflin Company (Boston and New York).

No one longs more fervently for the union of Christendom, it may readily be conceived, than the Vicar of Christ in Rome; but, and that is not always clearly understood by those who work for the reunion of the separated churches, his hands in this matter are tied by the duties of the sacred office which he bears in the name of his Master. The divine truth which he holds in trust, he may in no way compromise. Union bought at the price of truth, he cannot consider. In this respect his attitude must be unyielding. Hence, it becomes an impossibility for him to treat, on equal terms, with the churches seeking reunion. Harsh though it may sound, in the nature of the case there is but one way to reunion on the part of the non-Catholic churches, and that is through submission. Modes of reunion, based on any other condition, though they may be prompted by true zeal, will prove abortive. It is to be feared that the plan proposed in a little pamphlet entitled *De Unione Ecclesiarum*, unfortunately belongs to this category. Yet it would be wrong to regard this forcible and inspired plea as useless. It will strengthen the desire for unity and set men thinking, especially as it is written in such a charitable and conciliatory spirit and is so utterly free from controversial bitterness. What the author says of the evils of disunion and the need of greater charity will strike a sympathetic chord in the heart of every reader. Only good can come from a wide diffusion of this powerful and urgent appeal. (R. H. Gardiner, P. O. Box 436, City of Gardiner, Maine.)

Save the boy and you will save the man. Save the man and you will save the woman. Is that it? Or is it thus: Save the girl and you will save the woman. Save the woman and you will save the man. It is solely neither, and it is partly both. *Latet dolus in generalibus—sicut anguis in herba.* Anyhow the first way of putting it spells the harder problem, and you need more helps to solve it. Of the real serviceable helps the good book is easily among the first, the most effectual, and the easiest and handiest to employ.

We have not as yet got all the good books we want or need for Catholic boys. We haven't anything like the number there is for non-Catholic youths; no legion of stories pouring forth from the pens of the Oliver Optics, the Hentys, the Castlemans, the Rollos, and the rest. Fortunately, many if not all

of these stories are sound, healthy, interesting books, which Catholic boys may read with advantage as well as delight. All the same, we could wish that we had more Catholic men at work on books for Catholic boys—books that would be not only pleasant to read but pervaded by a genuine uplifting spirit that touches the boy's insides without working in a sermon.

Father Francis Finn, S.J., is of course one of our few men who know how to write *for* boys without writing *at* them. The proof of the fact is that boys like his stories. *Lucky Bob*, the latest book of the author of *Tom Playfair*, is sure to get into the genuine boy; for Bob is certainly a real live boy, and boy speaketh unto boy, even as heart unto heart. Perhaps critical old boys won't believe there ever was such a young boy as Bob. Just as they once said there were no cupids in Campion. Anyhow, if there isn't, there ought to be, and the reading of *Lucky Bob* will help to make them, or make at least accessions to the type. (Benziger Brothers, New York.)

Another writer who knows the soul of the boy and knows how to get inside the sanctum is Father Spalding, S.J. His recent story, *At the Foot of the Sand-Hills*, is bound to grip the red-blooded boy and hold him fast to the end. It's all about life in the open—shooting prairie-chickens, ducks and wild geese out on the breezy plains of Nebraska. There's something doing all the time, and the picture of the terrible sand-storm is vibrant enough to send a thrill down the spinal cord of even the grown-ups. (Benziger Brothers.)

The *Boyhood of a Priest* is the title of a wee booklet—the size of your palm and bright to the eye and smooth to the touch—which you will want to put into the hands of that youth whom you see every morning, or every Sunday, at the altar-rail. You feel that God is whispering something into his soul about a consecrated life, and you want him to heed the call and to keep him true and clean and bright. Well, give him the little red book and you can feel surer that he is safe. The Rev. W. H. Pollard writes a wise and a neat introduction. The other four-score pagelets are by Armel O'Connor. Mr. O'Connor is a poet and therefore he knows the *heart* of a boy. He's a man of experience and observation and therefore knows the *head* of a boy. He's an all-around cultured writer and therefore knows how to open the springs of fancy and of feeling and send his thoughts straight into the soul of the boy. The boyhood of a priest is safe under such a guide. (Benziger Brothers.)

A wee booklet which is to the eye the facsimile of the one just noticed bears the title *Devotion to the Sacred Heart of Jesus*, by the Rev. R. Ratcliffe, S.J. In crystal-clear language it explains the nature of that devotion, its characteristics, advantages, and reward. Materially the covers include just a hundred pages; but from a doctrinal and a devotional point of view they encase a rich spiritual treasury. The neat volume makes an appropriate gift at Christmastide or indeed for almost any religious occasion. (Benziger Brothers, New York.)

A sketch of *St. Joseph's Parish*, Erie, Pennsylvania, has been prepared by Monsignor H. C. Wienker, organizer of numerous parishes in the Diocese, founder and editor for a number of years of an excellent school journal and a man of original methods in parish management. The volume tells, in English and in German, the story of pastoral activity from the founding of the church in 1867 to the present year, which marks its golden jubilee. The book furnishes an object lesson in successful church work and is an instructive addition to the historical records of the Church in Pennsylvania.

Books Received.

SCRIPTURAL.

NOS QUATRE EVANGILES. Leur Composition et leur Position Respective. Étude suivie de quelques procédés littéraires de saint Matthieu. Par E. Levesque, Professeur d'Écriture sainte au Séminaire Saint-Sulpice. Gabriel Beauchesne, Paris. 1917. Pp. 352. Prix, 4 *fr.* 45 *franco* (majoration de 20% comprise).

COURTES GLOSES SUR LES ÉVANGILES DU DIMANCHE. Par S. G. Mgr. Landrieux, Évêque de Dijon. Gabriel Beauchesne, Paris. 1917. Pp. 429. Prix, 5 *fr.* 75 *franco* (majoration de 20% comprise).

THEOLOGICAL AND DEVOTIONAL.

THE MEDIATOR. Jesus Christ in the Scriptures, Model of the Priest. By the Rev. Peter Geiermann, C.SS.R. B. Herder Book Co., St. Louis and London. 1917. Pp. 294. Price, $1.50.

THE BOYHOOD OF A PRIEST. By Armel O'Connor, author of *The Exalted Valley, Poems*, etc. With an Introduction by the Rev. W. H. Pollard, of the Society of Charity. Benziger Bros., New York. 1917. Pp. 109.

DEVOTION TO THE SACRED HEART OF JESUS. By the Rev. R. Ratcliffe, S.J. Benziger Bros., New York. 1917. Pp. 111.

VARIOUS DISCOURSES. By the Rev. T. J. Campbell, S.J. Joseph F. Wagner, Inc., New York; B. Herder Book Co., London. 1917. Pp. 354. Price, $2.00 *net*.

THE "REFORMATION" CONDEMNED BY THE WORLD'S BEST HISTORIANS. Our Sunday Visitor Press, Huntington, Indiana. Pp. 40. Price, $0.05; $2.00 a hundred.

LE MERVEILLEUX SPIRITE. Par Lucien Roure, Rédacteur aux *Études*. Gabriel Beauchesne, Paris. 1917. Pp. 398. Prix, 4 *fr.* 45 *franco* (majoration de 20% comprise).

A HANDY COMPANION. Dedicated to Our Soldiers and Sailors and to the Honor and Glory of the Cross and Flag. By a Vincentian Father. H. L. Kilner & Co., Philadelphia. 1917. Pp. 105. Price: $0.10 to $1.00.

WHILE SHEPHERDS WATCHED. By Richard Aumerle Maher. Decorations by Charles R. Stevens. The Macmillan Co., New York. 1917. Pp. 159. Price, $1.25.

MARIAN POEMS. Contributed to *The Queen's Work* Poetry Contest, 1916-1917. The Queen's Work, St. Louis. 1917. Pp. 46. Price, postpaid: paper, $0.28; cloth, $0.53.

THE STUDENTS' MISSION CRUSADE. Bulletin No. 1 of the Students' Mission Crusade Bureau, Techny, Illinois. October, 1917. Pp. 31.

PHILOSOPHICAL.

THE CATHOLIC'S WORK IN THE WORLD. A Practical Solution of Religious and Social Problems of To-day. By the Rev. Joseph Husslein, S.J., Associate Editor of *America*, Lecturer on Social History, Fordham University School of Sociology and Social Service, author of *The Church and Social Problems*, etc. Benziger Bros., New York, Cincinnati, Chicago. 1917. Pp. 286. Price, $1.00 *postpaid*.

OUR RENAISSANCE. Essays on the Reform and Revival of Classical Studies. By Henry Browne, S.J., M.A., New College, Oxford; Professor of Greek in University College, Dublin; Chairman of the Archeological Aids Committee of

the Association for the Reform of Latin Teaching. With a Preface by Sir Frederic Kenyon, K.C.B., Director of the British Museum. Longmans, Green & Co., London and New York. 1917. Pp. xvi—281. Price, $2.60 *net.*

HORACE AND HIS AGE. A Study in Historical Background. By J. F. D'Alton, M.A., D.D., Professor of Ancient Classics, St. Patrick's College, Maynooth. Longmans, Green & Co., London and New York. 1917. Pp. xii—296. Price, $2.00 *net.*

LAWS OF PHYSICAL SCIENCE. A Reference Book. By Edwin F. Northrup, Ph.D., Palmer Physical Laboratory, Princeton University, Princeton, New Jersey. J. B. Lippincott Co., Philadelphia and London. Pp. ix—210. Price, $2.00 *net.*

CONTEMPORARY THEORIES OF UNEMPLOYMENT AND OF UNEMPLOYMENT RELIEF. By Frederick C. Mills, Ph.D., sometime Garth Fellow in Economics, Columbia University. (Vol. LXXIX, No. 1, of *Studies in History, Economics and Public Law.* Edited by the Faculty of Political Science, Columbia University.) Columbia University Press or Longmans, Green & Co., New York; P. S. King & Son, London. 1917. Pp. 178. Price, $1.50.

MEN OF THE OLD STONE AGE. Their Environment, Life and Art. By Henry Fairfield Osborn, Sc.D., Princeton; Hon. LL.D., Trinity, Princeton, Columbia; Hon. D. Sc., Cambridge; Hon. Ph. D., Christiania; Research Professor of Zoology, Columbia University; Vertebrate Palaeontologist, U. S. Geological Survey; Curator Emeritus of Vertebrate Palaeontology in the American Museum of Natural History. Illustrations by Upper Palaeolithic Artists and Charles R. Knight, Erwin S. Christman and others. Second edition. Charles Scribner's Sons, New York. 1916. Pp. xxvi—545. Price, $5.00 *net.*

THE ORIGIN AND EVOLUTION OF LIFE. On the Theory of Action, Reaction and Interaction of Energy. By Henry Fairfield Osborn, Sc.D., Princeton; Hon. LL.D., Trinity, Princeton, Columbia; Hon. D. Sc., Cambridge; Hon. Ph.D., Christiania; Research Professor of Zoology, Columbia University; Vertebrate Palaeontologist, U. S. Geological Survey; Curator Emeritus of Vertebrate Palaeontology in the American Museum of Natural History; author of *From the Greeks to Darwin, The Age of Mammals, Men of the Old Stone Age.* With 136 illustrations. Charles Scribner's Sons, New York. 1917. Pp. xxxi—322. Price, $3.00 *net.*

HISTORICAL.

LUTHER AND LUTHERDOM. From Original Sources by Heinrich Denifle. Translated from the second revised edition of the German by Raymund Volz. Vol. I, Part I. Torch Press, Somerset, Ohio. 1917. Pp. li—465. Price, $3.50.

LIFE AND LETTERS OF MAGGIE BENSON. By Her Brother, Arthur Christopher Benson, Master of Magdalene College, Cambridge. Longmans, Green & Co., New York and London. 1917. Pp. 446. Price, $2.50 *net.*

THE VERY REV. CHARLES HYACINTH MCKENNA, O.P., P.G. Misssionary and Apostle of the Holy Name Society. By the Very Rev. V. F. O'Daniel, O.P., S.T.M. The Holy Name Bureau, 871 Lexington Ave., New York. 1917. Pp. xiv—409.

REPORT OF PROCEEDINGS AND ADDRESSES OF FOURTEENTH ANNUAL MEETING, Catholic Educational Association, Buffalo, New York, 25-28 June, 1917. (Vol. XIV, No. 1, *Catholic Educational Association Bulletin*, 1651 East Main Street, Columbus, Ohio. November, 1917.) Pp. viii—511. Annual Individual Membership Fee, $2.00.

THE VOICE OF BELGIUM. Being the War Utterances of Cardinal Mercier. With a Preface by Cardinal Bourne. Burns & Oates, Ltd., London. 1917. Pp. ix—330. Price, 2/6.

HISTORY OF THE SOCIETY OF JESUS IN NORTH AMERICA, COLONIAL AND FEDERAL. By Thomas Hughes, of the same Society. Text. Vol. II: From 1645 till 1773. With six maps. Longmans, Green & Co., London and New York. 1917. Pp. xxv—734. Price, $8.00 *net*.

THE LIFE OF AUGUSTIN DALY. By John Francis Daly. The Macmillan Co., New York. 1917. Pp. xi—672. Price, $4.00.

THE LIFE OF FRANCIS THOMPSON. By Everard Meynell. Charles Scribner's Sons, New York. 1916. Pp. 361.

ST. JOSEPH'S CHURCH, ERIE, PENNSYLVANIA. Its Origin and Growth, together with Biographical Sketches of its Pastors and Assistants, and an Outline of Erie's Primitive History. Richly illustrated. Souvenir of the Golden Jubilee, 1867-1917. Pp. 118.

NEW YORK AS AN EIGHTEENTH-CENTURY MUNICIPALITY PRIOR TO 1731. By Arthur Everett Peterson, Ph.D., Instructor in History, Evander Chi ds High School, New York. (Vol. LXXV, No. 1, of *Studies in History, Economics and Public Law*. Edited by the Faculty of Political Science, Columbia University.) Columbia University Press or Longmans, Green & Co., New York; P. S. King & Son, London. 1917. Pp. 199. Price, $2.00.

NEW YORK AS AN EIGHTEENTH-CENTURY MUNICIPALITY, 1731-1776. By George William Edwards, Ph.D., Instructor in History, Stuyvesant High School, New York. (Vol. LXXV, No. 2, of *Studies in History, Economics and Public Law*. Edited by the Faculty of Political Science, Columbia University.) Columbia University Press or Longmans, Green & Co., New York; P. S. King & Son, London. 1917. Pp. 206. Price, $2.00.

"PAGES ACTUELLES", 1914-1917: No. 110, *Pierre Ier, Roi de Serbie*. Par René Chambry. Pp. 46. No. 111, *Alphonse XIII et les Œuvres de Guerre*. Par Albert Mousset. Pp. 47. Bloud & Gay, Paris et Barcelone. 1917. Prix, 0 *fr*. 60 par volume.

LA GUERRE INJUSTE. Lettres d'un Espagnol. Par A. Palacio-Valdès, de l'Académie Espagnole. Traduction de A. Glorget. Bloud & Gay, Paris et Barcelone. 1917. Pp. 239. Prix, 3 *fr*.

L'ESPAGNE ET LA GUERRE. L'Esprit Public. La Situation Politique. Par Redacteur au *Correspondant*. Quatrième édition. Bloud & Gay, Paris et Barcelone. 1917. Pp. 256. Prix, 3 *fr*. 50.

MISCELLANEOUS.

AT THE FOOT OF THE SAND-HILLS. By the Rev. Henry S. Spalding, S.J., author of *The Camp by Copper River, The Old Mill on the Withrose*, etc. Benziger Bros., New York, Cincinnati, Chicago. 1917. Pp. 199. Price, $1 00 *postpaid*.

THE RUBY CROSS. A Novel. By Mary Wallace. Benziger Brothers, New York, Cincinnati, Chicago. 1917. Pp. 303. Price, $1.35 *postpaid*.

IN SPITE OF ALL. A Novel. By Edith Staniforth. Benziger Bros., New York, Cincinnati, Chicago. 1917. Pp. 289. Price, $1.35 *postpaid*.

MOSETENO VOCABULARY AND TREATISE. By Benigno Bibolotti, Priest of the Franciscan Mission of Inmaculada Concepcion de Covendo in Bolivia. From an Unpublished Manuscript in possession of Northwestern University Library. With an Introduction by Rudolph Schuler, formerly of the Museu Goeldi, Para, Brazil. Northwestern University, Evanston and Chicago. 1917. Pp. cxiii—141.

THE CHRISTIAN UNION QUARTERLY. A Journal in the Interest of Peace in the Divided Church of Christ. Issued in January, April, July and October. Edited by Peter Ainslie, Seminary House, Baltimore. October, 1917; Vol. VII, No. 2. Pp. 80. Price, $0.50; $2.00 a year.

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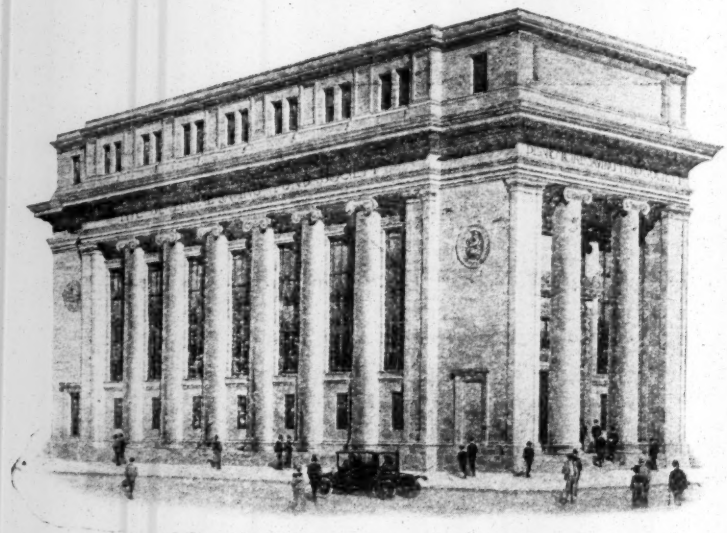

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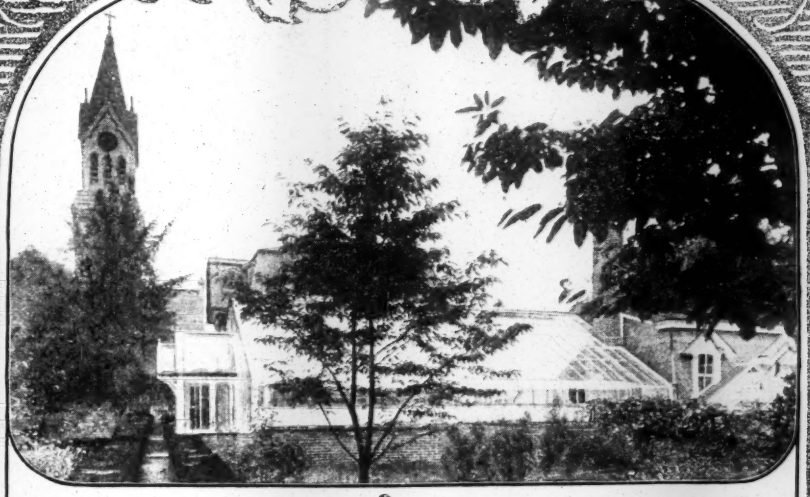

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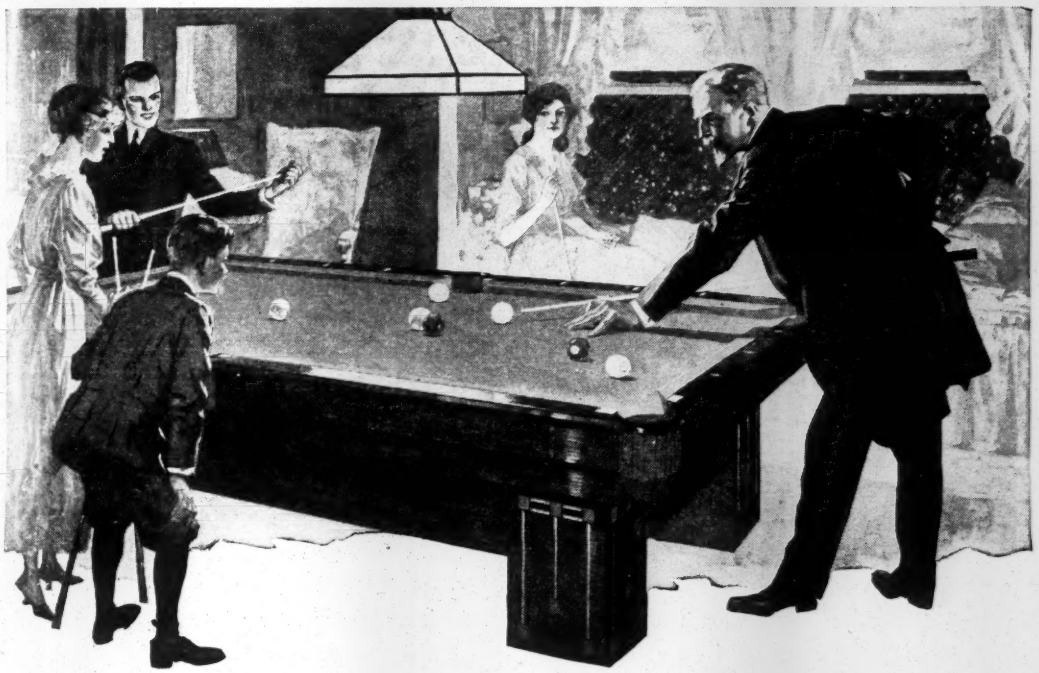

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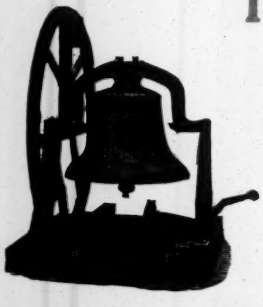

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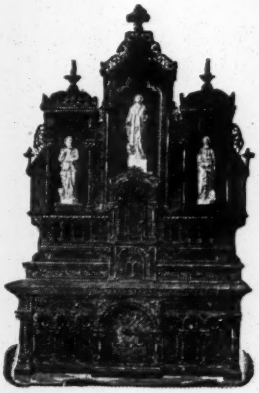

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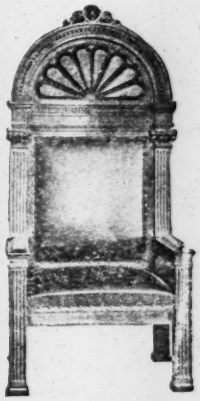

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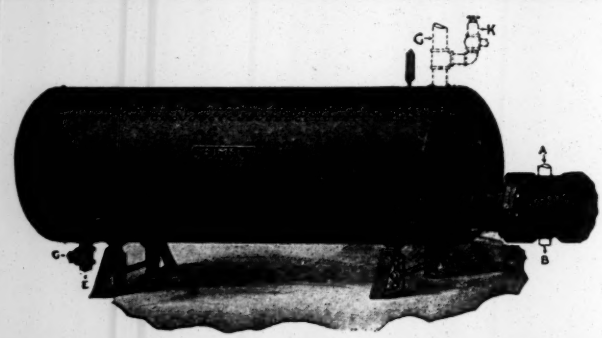

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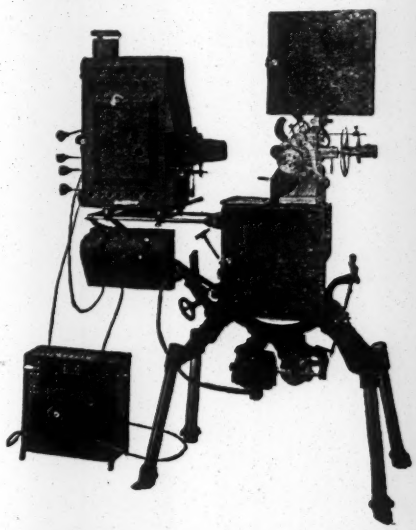

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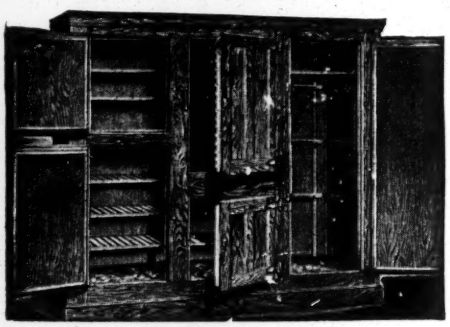

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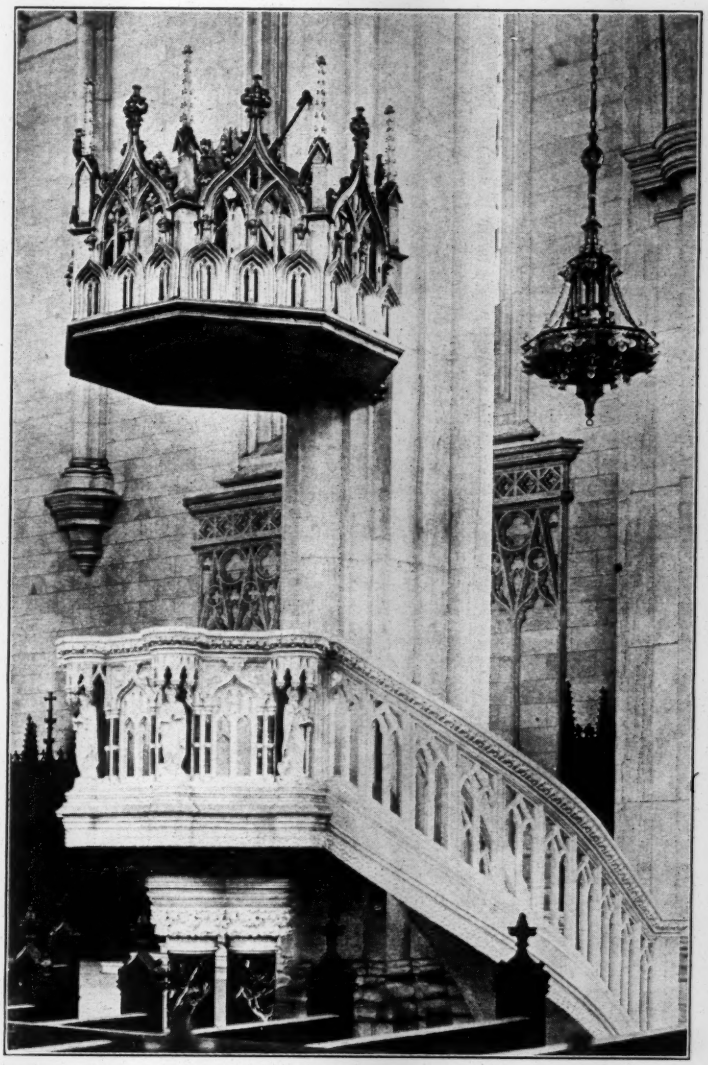

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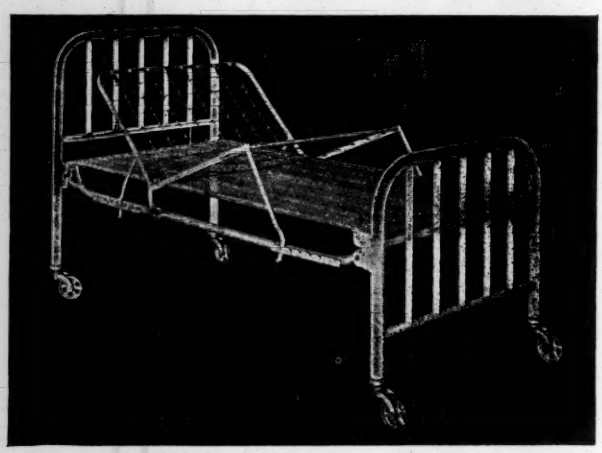

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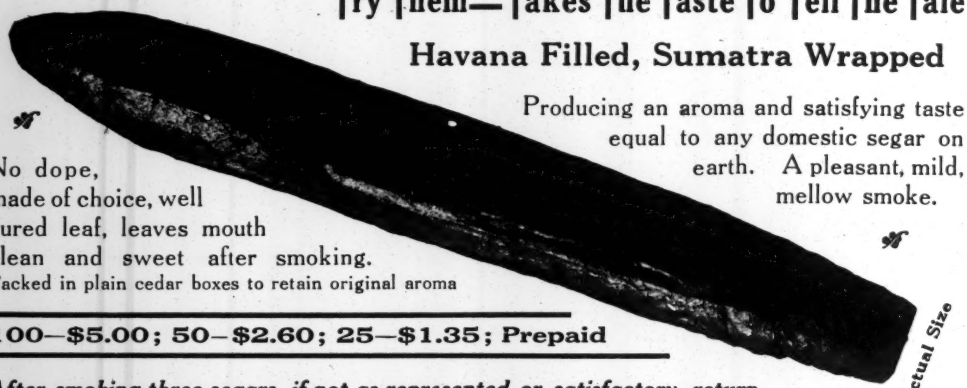

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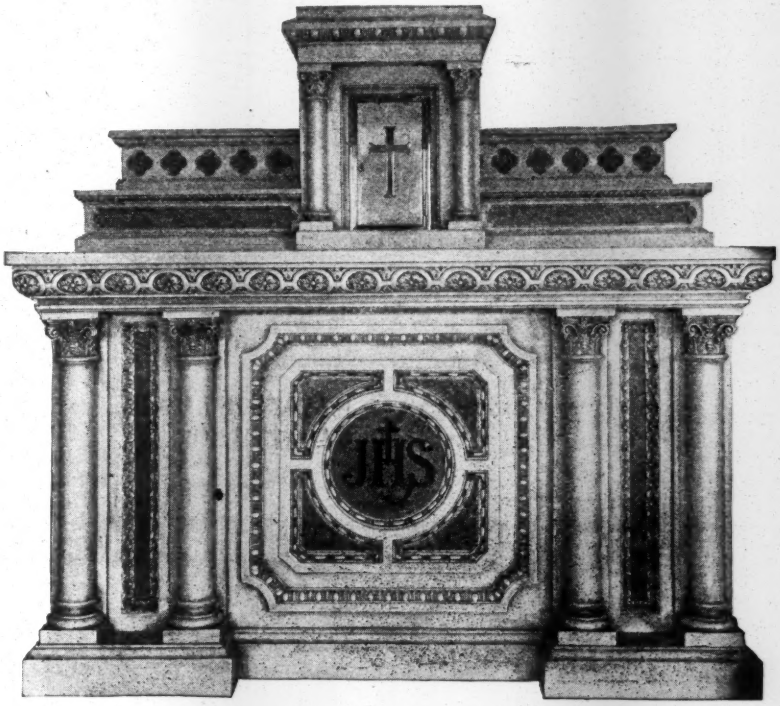

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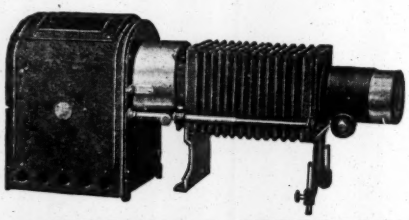

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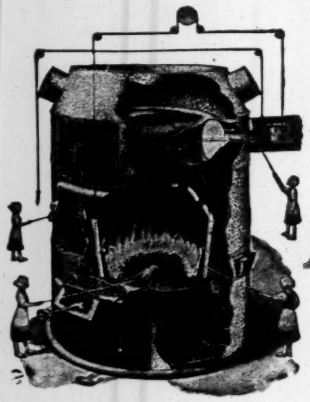

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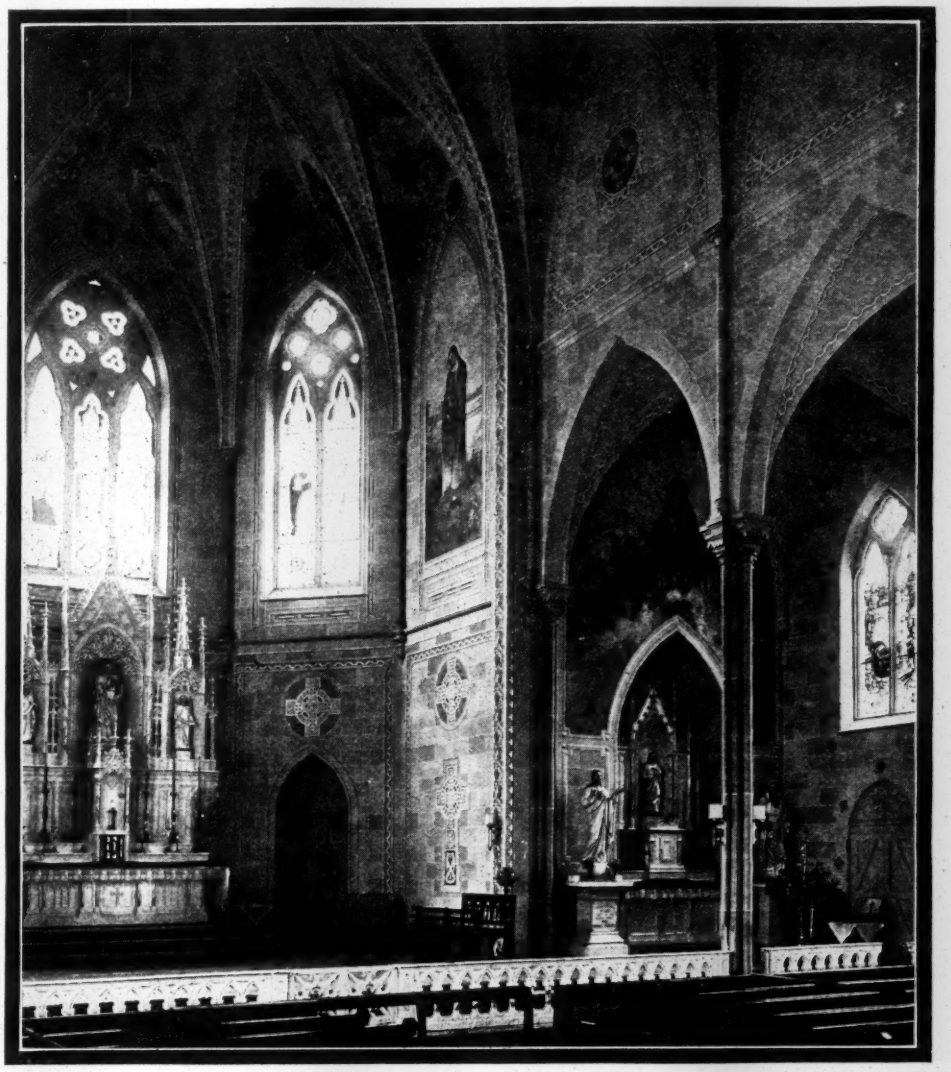

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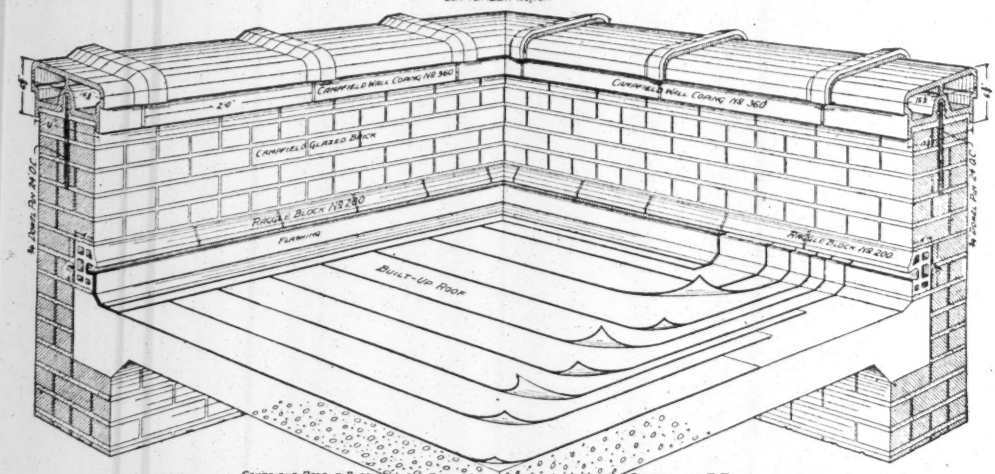

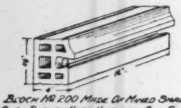

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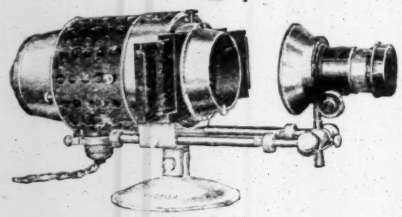

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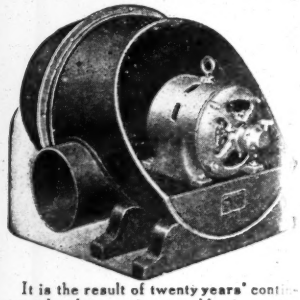

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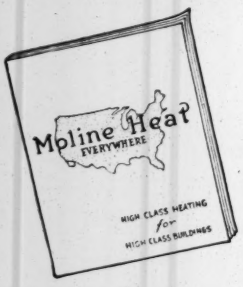

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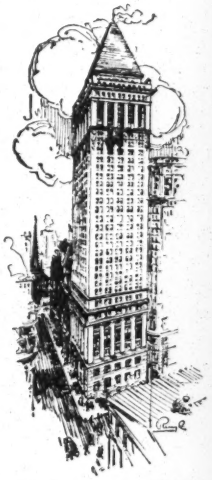

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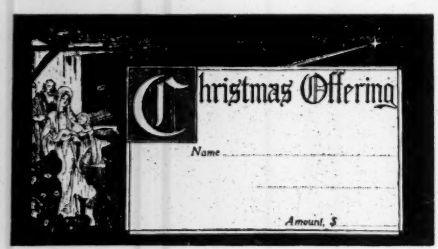

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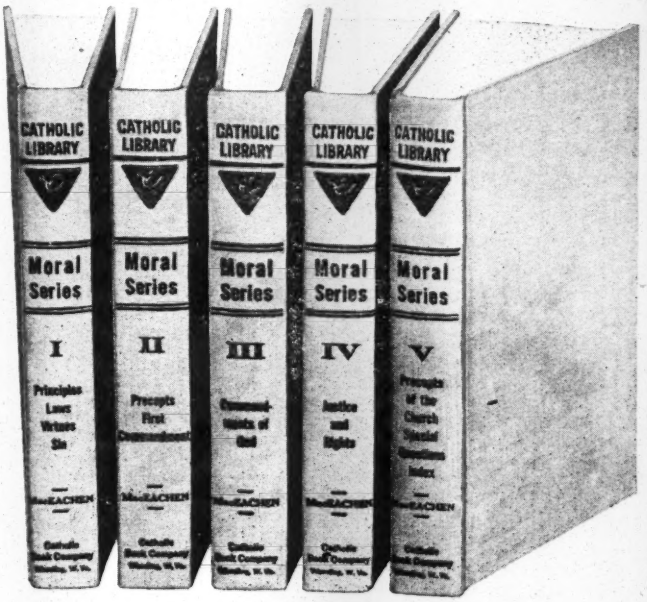

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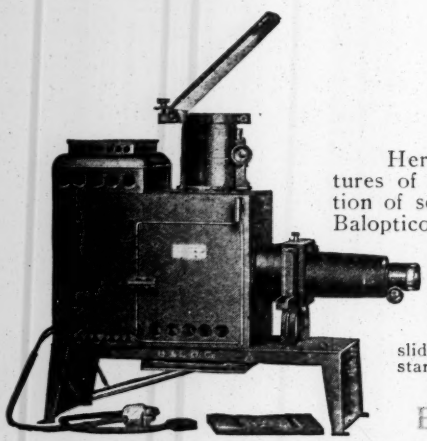

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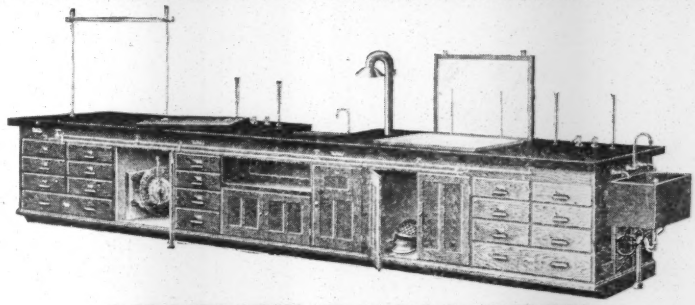

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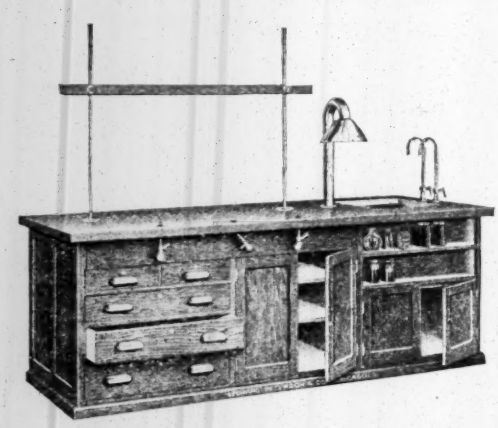

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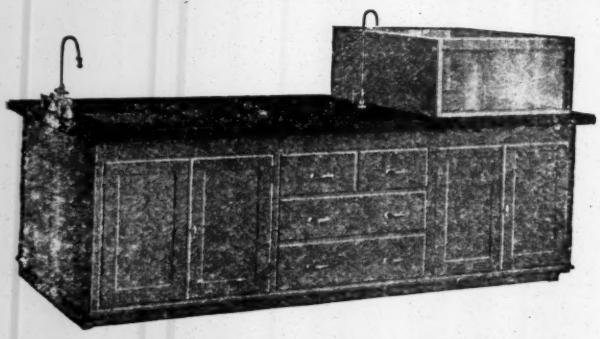

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